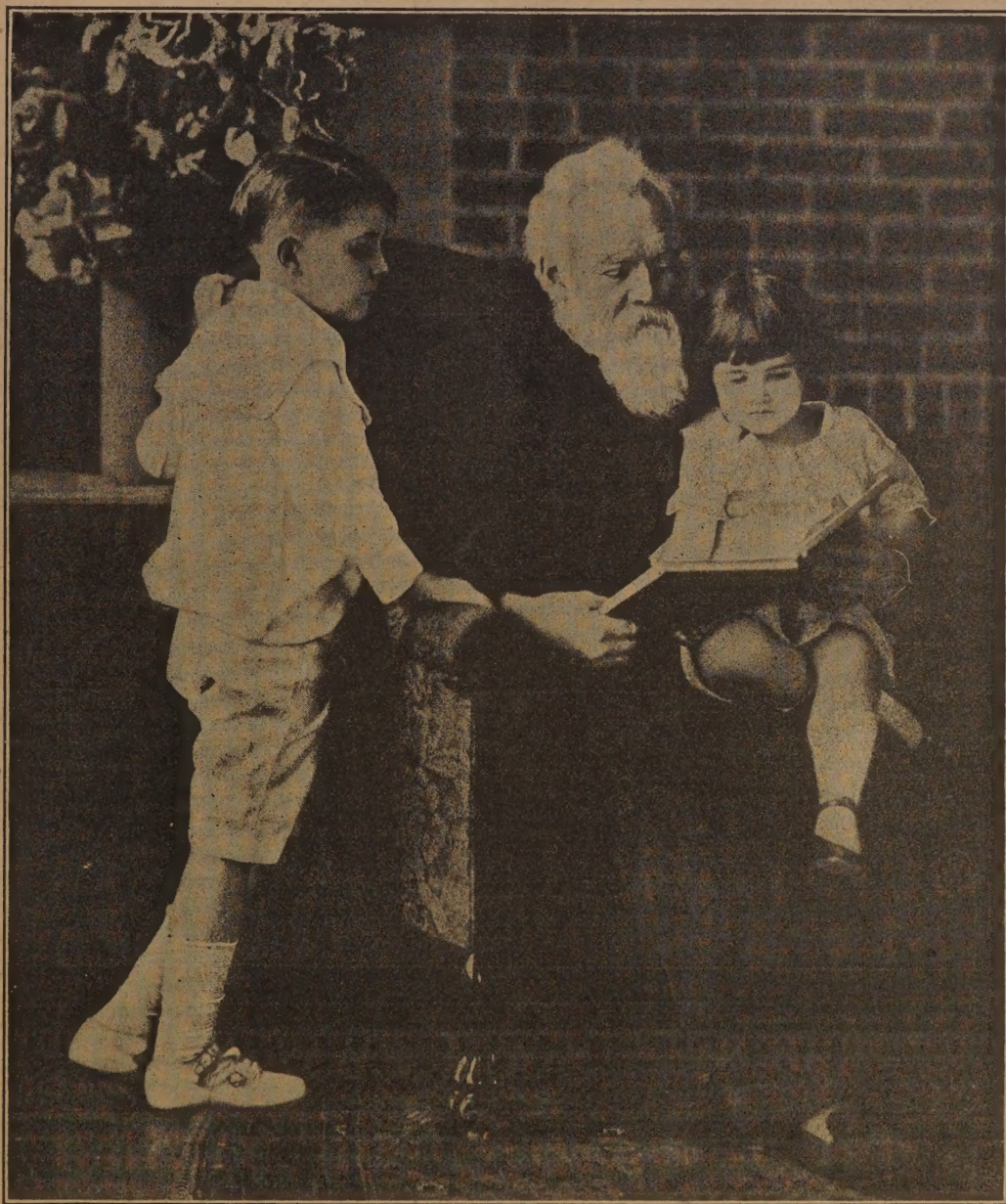


REFORMED CHURCH MESSENGER



Children's Book Number

PHILADELPHIA, NOVEMBER 6, 1919

THE FORWARD MOVEMENT

IMPORTANCE OF THE SECTIONAL CONFERENCE

The Forward Movement has reached a stage of critical importance. While there is a great denominational movement in which the entire Church is endeavoring to make itself an efficient working force, the success or failure of the effort in the last analysis rests with the congregation. The Reformed Church is as great only as its membership, although we recognize, of course, the value of telling leadership and effective organization. We shall take it for granted that our Church will be able to develop the latter. Our concern now is for a greater membership.

When we speak of a great membership we mean a body of Christian people who shall be gripped to the last man, woman and child, with the moving power of the spirit of Christ, whose every resource of spiritual life shall have been commanded for action in both individual religious experience and in social service, beginning at home and extending the world around—a people who shall have accepted humbly and devotedly the principles of stewardship, living usefully and happily in partnership with God. This appears to be the dominant note in the appeal of the new day, and to indicate the type of life into which this appeal will the more immediately lead the Christian people of our generation.

These great objectives are prominent in the Forward Movement. They have been definitely sensed by many of our leaders in the Church. All who prayerfully follow God's will as revealed in Christ and in the spiritual aspirations of the human heart in the present day, are pursuing more or less these ideals. Now, the mode of action by which we as a Church may proceed toward the realization of these objectives is provided in the Forward Movement, and our business right now is to bring the people of the local congregations together into conferences, where the commanding influence of the Church's ideals and aims may be directly felt and where the methods by which they can be realized most readily are freely discussed.

It is of critical importance, therefore, that a goodly representation of each congregation attend the Sectional Conference. This is the truly effective way of getting the Forward Movement spirit into the life of the congregation. The Forward Movement itself will succeed only as it touches directly the lives of all our Reformed people. The more members there are, therefore, in each congregation who have attended or will attend one or more of these conferences, the more quickly and thoroughly can this new and larger program of the Church be achieved.

BRIEFS

Professor George W. Richards, of the Theological Seminary at Lancaster, Pa., recently spent an entire week on a speaking tour in behalf of the Forward Movement in Indiana, Ohio and Pennsylvania, making several addresses each day.

All of the Reformed Churches of Reading have invited "heralds" of the Forward Movement to their pulpits on Sunday, November 9. This kind of enterprise and co-operation is commended as a way of giving the people of any community an introduction to the objectives and methods of the Forward Movement.

Mass meetings in Reformed Church centers are being planned for the coming winter. In some of these meetings already held as many as a thousand and more people have assembled in a single place. The meetings are being addressed by "heralds" under appointment of the Field Work Department of the Forward Movement.

The demands upon the time and energies of the members of the Secretarial Staff have become exacting in the extreme. The work piling up in the home offices and the daily appointments here and there in the Church, in conferences and other meetings, make it necessary to overcome not only the psychological difficulty of doing two or more things at the same time, but the physical difficulty as well, of being in two or more places at the same time. Having a mathematician as an executive, such difficulties, of course, are mere trifles.

The entire body of the Synod of the Potomac was entertained by the men of the three Reformed Churches of Hanover in the assembly room of Trinity Reformed Church, that city, at a Forward Movement dinner last Wednesday evening. The entire body of delegates and guests of the Synod was seated at tables, while hundreds of visitors from the three congregations occupied the balconies. Doctor Apple presided and Doctors Omwake and Bromer were the speakers.

Among those who are rendering splendid service in the Forward Movement as speakers at Sunday evening mass meetings and at the evening sessions of conferences are Dr. Paul S. Leinbach, of Philadelphia; Professor Theodore F. Herman, of Lancaster; Dr. Charles E. Creitz, of Reading; Dr. George W. Richards, of Lancaster; Dr. Charles E. Schaeffer, of Philadelphia;

Dr. Charles E. Miller, of Tiffin, Ohio; Dr. H. J. Christman, of Dayton, and Dr. H. M. J. Klein, of Lancaster. Many other men prominent in the Church have been secured for work of this kind later in the year.

Thirty-eight members of the Numidia Charge, consisting of a number of congregations lying in one of the fertile valleys of Pennsylvania, cut off by mountains from railroad facilities, attended the Forward Movement Conference at Sunbury, some 20 miles away. What may be done, even under difficulties in the way of getting our people to attend these conferences is well exemplified in this instance. The pastor, Rev. A. F. Dietz, made up a list of 40 of his members and announced from the pulpit their appointment as delegates from the charge to this conference, charging them to accept their responsibility, with the result that 38 out of the 40 were in attendance. There will be no question about the success of the Forward Movement in the Numidia Charge.

This is what the Rev. C. D. Kressley, South Allentown, Pa., has to say about the "Forward Movement Bulletin": "Although it is sent out as 'second class' matter, it is in reality 'first class.'"

The Rev. Harry H. Hartman, Philadelphia, has a circulation library for the distribution of a large number of copies of "Money, the Acid Test." The copies are gifts of members of his congregation.

THE AWAKENING OF THE CHURCH

(This editorial in the Lancaster, Pa., "News-Journal" was called out by our Forward Movement Conference in that city.)

The war has had a very positive effect upon the Church. It is evidenced in the widespread effort now making to arouse it from the lethargy that its leaders and devotees do not now deny had overtaken it. The forward movements that are being promoted with encouraging enthusiasm and energy are in themselves a confession of failure and a determination to accept the challenge confronting Christianity. The various campaigns will result in the acquisition of new members, in a strengthening and broadening of missionary effort, and in the raising of large sums for Church extension and educational work. But all these things, good though they be, are the least important yield the movement should produce. Will it result in a spiritual regeneration of the Church? Will it serve to hold the members in the line of Christian duty after it gets them into the Church? Will its fruits be permanent or will there be a reversion to the old backsliding decay? The powers of darkness are working along the same lines of material-

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.
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Will the Church Meet the Issue?

HAS it not warmed your heart to notice how leaders of public thought representing government, industry and economics are challenging the Church to do what she alone can do in the present industrial crisis?

Robert Lansing, Secretary of State, has said, "The nation can only meet this grave situation by renewing and strengthening its spiritual life, by turning away from materialism and implanting in men's souls the principles which Christ taught."

R. H. Edmonds, editor of the "Manufacturers' Record," declares, "Above all else this country needs a nation-wide revival of old-fashioned prayer meeting religion which will make every man and woman strive in every act of life to do that which, on the great judgment day, they will wish they had done—a religion that makes a man realize that every act is recorded on his own conscience and, though it may slumber, it can never die; a religion that makes an employer understand that if he is unfair to his employees and pays them less than fair wages, measured by his ability and their efficiency and zeal, he is a robber; a religion that makes an employee know that if he does not give full and efficient service, he too is a robber; a religion that makes a man realize that by driving too hard a bargain with his servant, his employee and merchant, he can be just as much a profiteer as the seller or producer who swindles by false weight, false packing or false charges; a religion that will teach Church members to contribute to the extent of their ability to the support of religion and that compels them to recognize that if they are paying their pastor less than a living salary, they are robbing God and man alike."

Roger W. Babson, in his "Barometer Letter to Merchants, Bankers, and Investors," puts it tersely, "The need of the hour is not more legislation. The need of the hour is more religion. More religion is needed everywhere. The solving of the labor situation is wholly a question of religion. The wage workers will never be satisfied with higher wages and shorter hours any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy anyone and never will. Satisfaction and contentment are matters of religion. Communities and industries where right motives are paramount have no serious troubles. We need a new outlook on life, a new political, industrial and social policy. The old politics founded on fear and striving only for protection has outlived its usefulness. We need a new politics based on faith and striving for production."

Meanwhile, what is happening to our Churches? They are going to seed. The ministers are paid starvation wages and the whole Church industry lacks pep and imagination. And yet the Church is the only organization in existence for generating right motives in man. Schools develop intellect, theaters and novels foster passion, but the Church is the sole organization which develops those good motives of love, sympathy, hope and inspiration, on which the industrial salvation of the world depends. But that organization is asleep, and other agencies which develop hate, jealousy and fear are running rampant."

In a remarkable recent utterance, Honorable Thomas R. Marshall, Vice-President of the United States, has summed up the situation thus, "No legislative remedy that I know of can be found to produce peace and quietude and good order. The only government in business life that can hope to live is a government of love and compassion. What the economic life of America needs is not a law-giver, but an evangelist. Dividends and wages must be secondary. This is a problem for solution by men who believe in the Fatherhood of God and the brotherhood of man. Is it not to be hoped that soon again the Nazarene shall walk through field and factory, through palace and hovel, leaving behind Him everywhere the only solution for every great problem, the healing influence of His Golden Rule? I have no confidence in the proposed settlement of these difficulties. It offers no new solution, and I only say this in the hope that men of every creed may realize how futile has been our theology when we imagine that we could go to Church on Sunday and love God Whom we have not seen, without the rest of the week loving our fellow-men whom we have seen."

Has the Church of the living God sensed the intensity of this challenge? It is truly said that for one weary generation after another the Church has been lamenting the difficulty of forcing religion on an indifferent or contemptuous world which scoffed at the claim that religion is man's deepest need; but today a world that is struggling with a surge of rising troubles so disarmingly multiplied, is holding out its hands in its sore travail and appealing to the Church of God. How shall we answer this growing conviction? What guidance are we prepared to give to those who are groping for the light of day? Can it be possible that the charge is true that, in this most needy time, the Church is asleep? Shall we fail our God when the harvest is so ripe? How can our Lord forgive us if we do not prove our loyalty and devotion now?

The General Assembly's Committee on the New Era Movement issued a proclamation to be read in all the Presbyterian Churches, which we believe expresses our own needs and desires so utterly that we repeat it here:

"The plans which have been proposed and applied to the relief of the present unrest and strife in the industrial world have failed. The Church must accept and justify a new leadership of power and good-will. At the threshold of a month devoted to the intensive study and application of the life and teaching of Jesus Christ to the entire life of the nation, the Presbyterian Church calls upon its five million adherents and all those who share the common faith to release by united confession and intercession with Almighty God the only energies which can avail in this crucial hour to save the soul of the nation and the life of the world.

The Presbyterian Church bids its followers thrust aside every hindering obstacle and in all public places of worship as well as in every home to plead the true cause of mankind at the mercy seat of the Heavenly Father, interceding for the President of the United States and for all in authority under him; for employers and employed that they may be lifted out of the low levels of selfish enterprise to just and mutual relationships; for all conferences and gatherings of men and women that they may be guided by a wisdom higher than human which will overrule the selfish and un-Christian desires and purposes of those who would destroy the ideals and institutions of our beloved land and bring to fruition the earnest hopes of those who sincerely seek the public good; that hatred and violence may be thwarted; that partisanship may be transformed into patriotism; that labor may become dignified by new responsibilities, and that capital may acknowledge its power as a sacred trust, and that the whole nation may be guided upon the paths of more fruitful and satisfying toil to the end that national and world peace may be established and that the prayer of all believers may be answered, 'Thy Kingdom Come,' NOW 'and Thy will be done in earth' TODAY 'as it is in heaven.'"

A self-satisfied, easy-going, anaemic Church is always useless; but in a time like this it is a spectacle infinitely shameful, an unforgivable offense against man and God!

EDITORIAL

WHAT DO YOUR CHILDREN READ?

Parents, pastors, teachers and all lovers of children alike should be interested in the very practical suggestions which are brought to them in this week's "Messenger." If any of them have been guilty of neglect in this important matter, we trust that such constructive and helpful principles as are herein suggested will stimulate them to a fuller performance of a sacred, though admittedly difficult, duty. It can safely be taken for granted that the children of America are doing some reading, even though it may be possible that "they are not reading nearly so much as young folks did a generation or two ago." If, in spite of our increasing library facilities, reading is becoming less general, that in itself is a serious matter which deserves our thought and should spur us to increased activities. But, granting that most children do read, are those who have influence over them exercising any wise direction in the choice of such reading and giving proper inspiration which will induce the boys and girls to follow the advice of their elders?

We are living in a time when most children know a great deal more about Charlie Chaplin, Douglas Fairbanks and Mary Pickford than about Christ and His Apostles or the heroes and heroines of classical fiction and secular history. The forces of iniquity are sowing poisonous seeds into the minds and hearts of our youth. We may not fully realize the influence of reading upon character, nor how fully the books and papers which come into the home determine the ideals which afterward dominate thought and life, but all of us who do any thinking at all ought to be persuaded that the failure to furnish the right sort of mental and spiritual food to our growing boys and girls is a species of treason, and that fidelity to their highest interests demands that we should use all the ingenuities of love in order to secure the use of such good literature among those whose characters are being formed for weal or woe.

One of our correspondents has properly suggested the immense responsibility of Grammar School teachers. In many city schools, especially, the fate of High School pupils from homes where parents take no decided stand is practically in the hands of these Grammar School teachers, and a ridiculous system seals their fate after they have made their "elections" in the first year of their course. The result is that only too many are choosing a course which, while it may fit them excellently

for office work, unfits them for anything else.

Can we wonder that many today have a sordid and provincial outlook upon life when they read nothing except technical matter that relates specifically to the little sphere in which they labor? And when we remember how the Bible and Christian literature are neglected, have we any right to marvel at the utter lack of spirituality so evident in many circles today? Is anything much more important than the job of getting young folks to read something that is really worthwhile? Grave is this responsibility, and its burden lies first of all upon the fathers and mothers of the land.

A PROMISING PLAN

At the recent Consistory banquet of the Reformed Churches of Reading Rev. Dr. S. R. Wagner said in part: "The Reformed Church in this section antedates the city of Reading 20 years. It has a history dating back 175 years and represents a membership of 12,000 people. The property value of the Church is over \$1,000,000, and \$100,000 is being spent every year. The members include every trade, profession and occupation. The character of the people is the very best, which makes its membership capable of rendering the highest Christian service. The genius of the Church, its democratic spirit and liberal policy fits the age in which we live, and if united it can be a great factor in the solution of the difficult problems that confront us. The Church is strong enough and large enough to meet the demands of the age. In order to meet the great needs a 'get-together' is necessary. Our very liberal policy has its weakness as long as we stand apart and as long as every Church has its individual methods and programs regardless of what the other Churches do. We need to get together in the major and minor things. We should have a General Consistory representing every Church in our city, which consistory should meet from time to time to formulate programs, methods and plans to be worked out by the different Churches as far as possible at one and the same time. We need to get together and keep together. As soon as we do this on public questions, on moral, religious and financial things, the Church will have more of a compelling influence in the community."

Acting upon this admirable suggestion, a General Consistory of the Reading

Churches is being organized. Does not the plan contain wonderful possibilities which may well be considered in other communities? Why should not the Reformed Churches of every community be a unit in fellowship and service? Are there not many things which can much more effectively be accomplished by confederation and co-operation than is possible by single-handed effort?

SHALL THE PEOPLE FREEZE?

The United Mine Workers of America have issued the ultimatum that the strike of bituminous miners "could not be avoided." In defiance of the President's proclamation and the sentiment of a large part of the public which looks upon it as "a conspiracy to freeze the people of America," they declare that "the issue has been made, and if it must be settled in the field of industrial battle, the responsibility rests fairly and squarely upon the coal barons alone." President Wilson has said that "such a strike, in such circumstances, is not only unjustifiable, but unlawful," and every resource of the government would be brought to bear to prevent the national disaster which would result from the cessation of the mining operations. The Attorney-General adds, "Such a strike would be a more deadly attack upon the life of the nation than an invading army."

It certainly appears as though the time has come to decide whether the arrogance and autocracy of the labor organization that seeks to set up a supergovernment more potent than the authority of the nation itself, must not be defeated just as certainly as any combination of capitalism, that by the force of bribery and intimidation seeks to override or evade the laws of the land. The entire American household is suffering incalculable losses because of the stubbornness of some recalcitrant children; and public opinion decrees that the selfishness of each part must be subordinated to the welfare of the whole.

RETIRING TO SERVE

Mr. Edward Bok, who recently retired from the editorship of the "Ladies' Home Journal," defends his action on the ground that "the younger fellows should be given a chance." He goes on to say that "there are three periods in a man's life, first, education; second, achievement; third, the

cross-roads. Are men to remain mere money-getters when they already have enough? Or will they get out and help others along? The third period is the time for useful play. Retire from work while young enough to enjoy life and become a civic asset to the community. Since I retired five weeks ago, I have worked hard, but it has been play. I like golf and to ride a horse, but Heaven forbid that I should spend all my time in the saddle or on the links. There is lots to be done, and there are other men in this city who should do as I have. They should not wait until they are so old that they cannot do any more. If they were to interest themselves in civic work, what a city this ought to be!"

There is much in this attitude which is worthy of serious consideration, but certainly the great mass of men ought not to wait until they retire in order to devote at least a part of their time to the interests of the community. Some men may never accumulate enough to find it possible to retire and others may want to "die in the harness," but there can be no question that great numbers of our American people become so engrossed in their own personal affairs that the city and the state, as well as the Church and the home, are robbed of the thought and service which are their due. There was no little sharpness to the sting in that little boy's fear that he would not meet his father in Heaven because he felt sure that "papa would not have time to leave his business."

Instead of continuing to manage their business, such men are enslaved by it; they find less and less time, as the years go on, for unselfish ministries in behalf of others. The richer they become, the greater their personal anxieties and the multitude of their business obligations, until no time at all is left to contribute to the common weal. It would be fortunate, indeed, if all those who have earned enough upon which to live comfortably for the rest of their lives were to give up their own personal business and devote themselves utterly to the making of a better world.

SACRILEGE IN THE SENATE

Perhaps the discussion of the Peace Treaty in the United States Senate reached the depths of ignobility in the consideration of an amendment proposed by a near-statesman from Illinois, who goes by

the name of Senator Sherman. He proposed to insert the phrase in the preamble to "invoke the considerate judgment of mankind and the gracious favor of Almighty God," with the explanation that "the one redeeming feature of this pact would be the recognition in it of the Deity." He went on to boast, however, that he intended to vote against the Treaty, no matter if all the amendments proposed and all the reservations were put into it.

The animus of this amendment was revealed not only in Sherman's reported admission that he "had never prayed in his life," but also by the opportunity which it gave the sworn foes of the Treaty of Peace to interject such objections as that of Senator Borah, that "it would imply the blessing by the Almighty of an infamous covenant." Senator Thomas, of Colorado, suggested that the sessions of the Senate are opened daily with an invocation by the chaplain of the Divine blessing, and he added, "If any benefits have been apparent in our proceedings, I have been unable to observe them."

After a number of others had bandied about the name of God, and made a joke of this hypocritical proposition, the amendment was finally laid on the table by a vote of 57 to 27. The country would be much better off if a lot of these Senators were laid on the table—and the sooner, the better.

"KEPT" RELIGIOUS PAPERS

The "Christian Register" recently expressed its agreement with the "Watchman-Examiner" in the protest made by that journal against the attempt of the Northern Baptist Convention to establish a new weekly journal, eliminating existing papers and creating a great official organ. The "Register" says: "The easiest way to kill the true spirit of a religious journal is to make it a mere bulletin of the denominational organizations. To do so makes the paper both dull and dishonest. Never a word appears in most Church papers challenging either officials or policies. The majority of American religious journals are 'kept.' That is not a nice word, but it is not a nice thing, either, for the truth of God to be prostituted at the supposed fountainhead. Religion, so far as the press speaking in its behalf is concerned, is on the whole not free. It is crucified for the sake of an institution. More often than not, the

denomination is virtually a political machine, the Church paper its shameless defender. Certain men who would have shone in out-and-out politics carry their denomination largely in their vest pockets. To protect them is a sanctity. Any editor's testimony, if he could give it, as he sits at his exchange table, would be that, if his judgment is based on the papers' silence, the denominations are all divinely perfect in all their works."

We quite agree with the "Register" that the Church press must be approximately free, but we confess that we have seen no evidences that "free fearlessness in the pursuit of truth" is a monopoly of papers privately owned. Frankly recognizing the danger that an organ may become a parrot, we nevertheless believe that so-called "official" papers, with rare exceptions, are more intent upon bringing in the Kingdom of God than they are upon solidifying any ecclesiastical machine. If we are to believe that the editors of religious papers are subject to the temptation to "play to the galleries" for the sake of increasing subscription lists, is it not possible that this temptation may be keener for those who have to "go it alone" than it is for those who have the backing of a denomination? Some privately owned journals appear to take the prize for reactionary doctrine and dogmatic intolerance.

Surely it is true that any journal which wishes to influence the thoughtful and forward-looking membership of the Church, must have a reputation for independence. We do not believe it is the desire of Church bodies to have editors who are "rubber stamps" for boards or institutions, and it is scarcely conceivable that any man incapable of doing his own thinking could long hold such a place of leadership in any Protestant Church in America. We think the "Register" is making a serious charge that cannot be proved when it insinuates that the only independent and "refreshing" visitors to its office are the papers which have no direct denominational connections. Indeed, when one considers such papers as the various "Christian Advocates" and the "Christian Evangelist," to go no farther, such an assumption sounds like piffle. Anybody can claim, of course, to belong to the elect who alone are not hamstrung or hidebound; but wisdom is justified of her children, and he alone is free whom the Truth makes free.

COMMUNICATIONS

WHAT SHOULD OUR YOUNG PEOPLE READ?

By C. Ernest Wagner, Litt. D.

When I see young people, on railroad trains and in the waiting rooms of stations, and on summer hotel porches and in hammocks under green trees, poring over the pages of magazines or paper-covered novels, bought haphazard of a passing newsboy or at the nearest book stall, my heart is moved with pity and aroused to passionate protest. I feel sorry for those bright young eyes, doomed so soon to blink at the world through shell-rimmed glasses, and I marvel at the makeup of parents who can permit this enormity to go on unrebuked.

For my experience of life has taught me, among other truths, these three: (1) That good eyesight is rather to be chosen than much reading—of current magazines and ephemeral fiction; (2) that the golden hours given to such reading might be much better employed in the observation of one's fellow creatures, in the study of Nature's Wonder Book, or in some healthful form of outdoor sport; (3) that, apart from the daily tasks set in the school room, no reading save the very best is worth a growing child's time and attention.

For my own part, I can never be sufficiently thankful for the wisdom of parents who saved me from early eye strain and encouraged me to find my "books in

the running brooks" rather than on the dusty shelves of the library or on the newsdealer's flashy stall. Thanks to their wise direction, the entrancing Book of Nature I have read, all my life long, with unspectacled eyes; and as for my fellow-men, they are to me an unending source of wonder and delight. As I watch them and study their faces and their ways, in the railroad waiting room, in the crowded day coach on a long journey (the people in the Pullman are not nearly so interesting!), on the hotel piazza, or the rustic seat beneath some whispering pine, I never lack for entertainment, I rarely miss a useful lesson. To read a book or paper under such conditions would be for me not only a shameful waste of time; it

would be a loss of golden opportunity.

No reading, I have said, save the very best is worth a growing child's time and attention. For the very best that the world has produced, an intelligent and serious-minded parent need not seek far. It has survived the change of fashion and the ruthless march of time, and may be found in any well-appointed Public Library.

The grand old Bible stories, in the vivid, idiomatic English of the King James version, have lost none of their appeal to the childish fancy if offered merely as good stories, based on human experience, and not prescribed as sugar-coated pills. The mind of the normal child is sure to kindle under their magic spell, and the lesson, or "moral," may be trusted to take care of itself.

After the Bible stories, our list need not be long or tedious. I shall name only a few of the "classics," some of them immortal, all, to my mind, indispensable: The Fables of Aesop, in any good translation, such as Townsend's or Croxall's; the Arabian Nights, as edited by Townsend; Malory's *Morte d'Arthur*, in the original text or in Lanier's abridged and modernized edition; The Boy's King Arthur; Bunyan's *Pilgrim's Progress*; De-foe's *Robinson Crusoe*; the Fairy Tales of Hans Christian Andersen and of the Grimm Brothers; Cervantes' *Don Quixote*, preferably in Ormsby's edition, with introduction and notes; Bullfinch's *Age of Fable and Age of Chivalry*; Church's *Story of the Iliad and Story of the Odyssey*; Boyesen's *Modern Vikings and Norseland Tales*; Saint-Pierre's *Paul and Virginia*; Jane Porter's *Scottish Chiefs*; Kingsley's *Water Babies*; Kipling's *Jungle Books*; Lamb's *Tales from Shakespeare*; Hughes' *Tom Brown at Rugby* and *Tom Brown at Oxford*; Bulwer-Lytton's *Last Days of Pompeii* and *The Last of the Barons*; Victor Hugo's *Les Misérables*; Blackmore's *Lorna Doone*; Stevenson's *Treasure Island*, *Kidnapped*, and *David Balfour*; Cooper's *Last of the Mohicans*; Hawthorne's *Wonder Book and Tanglewood Tales*; Irving's *Legend of Sleepy Hollow* and *Rip Van Winkle*; Dana's *Two Years Before the Mast*.

All young people, above sixteen, should know a few of Shakespeare's early comedies and histories, such as *A Midsummer Night's Dream*, *A Comedy of Errors*, *The Merchant of Venice*, *Richard II*, *King John*, *Henry IV*, and the single early tragedy, *Romeo and Juliet*. The taste for the master dramatist, once aroused, will not be satisfied until they have read the greater plays that follow. They should be familiar, also, with the best seven or eight of Scott's romances, an equal number of Dickens' novels, and three or four of Thackeray's. To these they should add Goldsmith's *Vicar of Wakefield*, Reade's *The Cloister and the Hearth*, and Kipling's *Kim*. In Poetry, they should know the simpler lyric and narrative verse of the great English bards, from Cowper to Tennyson, and, among our own singers, the best things of Longfellow, Whittier, Holmes, Lowell, and Poe.

Of history, biography and all purely didactic or informative literature I shall say nothing. It falls rightfully within the province of the schools, and with it my young readers, in their working hours, are sure to be sufficiently employed. My sole purpose is to show what a storehouse, filled with priceless treasures, awaits the simple turning of the key, and to suggest, by inference, what a mass of nameless rubbish the discreet young person may leave securely and forever locked.

The clouds of life come and we cannot see His face, but we can feel the pull of His power and love.—David M. Edwards.

DIRECTING YOUR CHILD'S READING —A MOTHER'S EXPERIENCE

By Mrs. William F. Curtis

When one is not a trained teacher, there is a tendency to hesitate when one is asked to write on a subject which lies in the field of the teacher. There are certain laws of pedagogy which are important, and they should not be violated, even though those of us who are not trained teachers might be ignorant of their existence. At the same time experience is a wonderful teacher; consequently, when one speaks out of experience it is likely that some practical suggestion may be found helpful and stimulating. In this connection I can speak only from experience. I am not a trained teacher, but I am a mother having two children of my own, both of whom are fond of reading. In addition to that, in connection with our work at the College for Women, I am trying to mother approximately one hundred daughters of our patrons. So that I have had twelve years' experience, which has afforded me an opportunity to watch the growth of fondness for books and reading worth while on the part of girls.

I have found the following books very helpful in developing tastes and stimulating the reading of things worth while among young people. While both of our children were small—our daughter is now 15 years old and our son 11—we purchased four sets of books in which they are still actively interested. We placed the books in our living room, where they were readily accessible to us and the children at any time. First we read to them out of the books, then we read with them, and later on we asked them to read to us. The books are the following: "The Children's Hour," in 15 volumes, published by Houghton, Mifflin & Co.; "The Book of Knowledge," in 20 volumes, by Grolier Publishing Co.; "Young People's Bookshelf," in 10 volumes, by G. P. Putnam's Sons, and the "Library of Work and Play," in 12 volumes, by Doubleday, Page & Co. All of the books show hard wear, which is indicative of the fact that they were in almost constant use. Anyone familiar with the above books will realize the large variety of subjects which are treated in a simple way. We have found that this treatment stimulates closer and more comprehensive interest in the books pertaining to the subject in which the child is naturally interested. For example, the daughter is fond of music and literature. As soon as we discovered her literary tastes we secured a copy of "A Child's History of Literature," which opens up the whole field of English literature in an interesting and stimulating way. It is remarkably well written and sends its readers on an eager search for more, which, after all, should be the end of every good book. The boy seems to have a mechanical tendency, and to develop this taste we secured for him "Popular Mechanics," "Popular Science" and "World's Work." To our surprise, although only eleven years of age, he is now interested in the "Scientific American," to which he has access in the college reading room.

There is one suggestion which I would like to make to mothers and fathers. My experience strengthens my conviction that the best way to prevail upon your children to read things worth while is to have them find you reading enthusiastically. While in the active pastorate I frequently heard my husband say, "The only way to make prayers out of men and women is to get them to pray in dead earnest." I am convinced that the same advice can be given to anyone who is trying to develop and stimulate the helpful art of reading. When children see their parents

read, hear them talk about what they have read and suggest reading to others, they will themselves very soon begin to read. More than that, they will acquire an appetite for the very things they find their elders reading. Upon a little thought you will discover the fact that the children begin to read early in their lives when their fathers and mothers are real readers of things worth while.

The College for Women,
Allentown, Pa.

CONFESSIONS AND THEORIES OF A BOOKWORM

By Jaco

They called me a bookworm. I did not know why, because in my fancy I had wings and by the medium of a book I could go anywhere.

When I was a boy I lived in a house connected with a stationer's, where was an agency of a circulating library, and I had free access to the books thereof. This was a privilege not universally enjoyed, as those were the days when modern free libraries were few. I read right through the books on the children's shelves—good, bad and indifferent. The dime novel also had an occasional and surreptitious reading.

Style and refined English had nothing to do with the matter. It was the story only that I was after. From that experience and the fact that on the stands the story magazines have the larger sale, it is easy to see what kind of reading is most popular.

Fairy stories and folk tales had their day first. Optic, Alger, Castlemon, Ellis and others delighted me with their tales of their heroes, poor, but honest and honorable, with their hair-breadth escapes from Indians, criminals and outlaws—and a happy ending. Adventures and travels came next, and, about the same time, the dazzling descriptions and extravagant narratives of the "Arabian Nights." The myths of ancient Greece were fascinating to me and I revelled in the companionship of such mighty men.

A copy of Lamb's "Tales from Shakespeare" lent me by a friend gave me the stories of the great poet's plays and led me to read, understand and enjoy them. Next came Dickens, with whom I was not satisfied till I had read all, and then was disappointed because there was not more.

Now, mere story was not enough. I wanted real heroes and actual adventures. These were supplied in part by the "Scottish Chiefs" and a few of Scott's novels. From them it was an easy and natural step to English and French history.

All of this was before I had been graduated from high school. Who directed my reading? As far as I know, no one. I chose my own, and out of it developed a taste for the best, though a thriller of the cruder sort still strikes a sympathetic chord at times. The "Boys' Life" and "The Youth's Companion" come to my home. I read them and enjoy them as well as the children do.

I try to direct my children's reading with an occasional hint to get a certain book from the library or by telling them part of what I have read and where to get the whole story.

What should children read? It is too big a task to outline. I really do not know. If we can develop in them the love of reading and then direct them somewhat, by the assistance of the English work they must do at school, we may be able to inspire in them the desire for the best. Some school teachers, I have noticed, have driven out the love of literature by too much stress on analysis and parsing

rather than on understanding and appreciation.

More reading aloud to children and by children, and sometimes having them to tell the story they have read, I am sure, helps a lot in developing the taste of the child who is fond of reading and in cultivating the desire in the child who does not like to read. Reading or telling a bed-time story is also a fine opportunity.

Two persons are interested in readers, the book-seller and the teacher; one because there is money in it, the other because there is character in it. While the book-seller is necessary, let us take our stand with the teacher.

THE MOTHER AND THE CHILDREN'S READING

By Helen Stahr Hartman

For a busy mother who does not manage to live up to her ideals in her own reading the problem of the children's reading seems a very grave one. It is unfortunately in most homes the mother's problem, for it is the exceptional home in which the father's time and occupation permit him to keep in touch with what the members of the family are reading.

The problem is, undoubtedly, most acute in the early 'teens. The younger children, who as yet do not read easily, nearly always attempt big, fine things—in simplified editions, perhaps—but, after all, stories of big people who did wonderful things. During these years stories and articles full of all sorts of information, natural, historical or scientific, are read eagerly, and as one stands by or occasionally reads aloud, the feeling grows that here are children who are going to care for the right sort of reading!

Then comes the critical and disappointing time for both boys and girls. The school work is heavier, in many cases a few responsibilities are added, and for the time that remains our youth demands diversion and amusement. For girls at least, anything in the least informing is taboo. To me the problem with boys seems somewhat simpler. The adventurous instincts of their sex unconsciously guide them into the realm of wholesome reading if it can be made easily accessible. The girls' instincts at this age, when the tastes and interests of the woman are developing, lead them directly to the domain of popular fiction, magazine stories and the so-called woman's magazines, and these, of course, lead directly to the moving picture. Here comes in the opportunity of the watchful, energetic mother. Can she, tired and stupid as she is this evening, for example, wade through the tedious opening chapters of *Quentin Durward*, instead of indulging in the short stories of the magazine which has just come? If she can, the reading recommended by the high school teacher will become a real pleasure to John and Susan—with the prospect of talking it over with mother. In a family where this practice is possible the reading problem is solved.

But in most homes, we must acknowledge, this isn't practicable nor possible. All that mother can do is to protest, even to prohibit. And I believe that in this age she must do that most vigorously. The moving picture and the current magazine must be strictly "rationed." Quite recently I found it necessary to decree that there should be no more short stories of any sort until at least two hundred pages of a real book had been read. This resulted in the reading of *David Copperfield* in a short time, and with acknowledged pleasure. Constant reading of short stories, even in our best young people's magazines, will play havoc with genuine literary habits. The content of stories—or of moving pictures—may be in itself

harmless, but the continued getting imaginative pleasures in short, exciting doses without careful reading or prolonged attention or opportunity for contemplation will inevitably make careless, thoughtless readers of light literature, and just as inevitably men and women without stability or culture.

Here is a big fight for the parent, the teacher and the public librarian. And "if youth but knew, if age could do—" how easily would the fight be won!

Lancaster, Pa.

WHAT SHOULD CHILDREN READ?

By the Rev. H. I. Crow

To ask this question implies that we are concerned about what our children read. Their reading has something to do with their characters. These cannot be formed for good without an effort. Anything that is worth while requires an effort. The best reading for children is not always that which fascinates and holds the attention. There is much literature of that character which comes to the hands of children and is sought by them. I believe that fewer works of fiction and more of facts would be of great benefit to our children. We should give them well written articles on birds, trees and animals; books that tell of the struggles and success of other children. We do not want to make weaklings of our children, nor mere things of beauty, but wholesome young men and women, who will brave the hardships of life, who will venture a little farther than someone else, in order to gain the mastery.

It is said of Theodore Roosevelt, that he not only played with his children, and went with them on trips of daring, but he also read to them such works as "The Last of the Mohicans," stories of man-eating tigers, etc. Machine-made stories of adventure he never would let them read. "When there are so many good books in the world," he would say, "why bother to read a bad one?"

The gems of literature recited or read to children do much to cultivate their taste for good literature. Many of our fathers and mothers had a store of Christian hymns and choice passages of Scripture which they recited time and again. These fastened themselves upon the memory of their children. Bible stories, as they narrated them, were just as fascinating as any other stories. The children would call for them just as frequently. Are we not living in days when these gems of hymns and Scripture and literature should be instilled into the minds of our children? What we need to do is to recognize a leadership in this respect. Children become interested in the things which interest parents. If the library table is covered with the Sunday newspapers and literature of any and every kind, a taste for good reading will not be cultivated. We do not let poison lie around that way for we know that if the child should eat of it he would become sick and perhaps die. The moral and spiritual life must be guarded as well as the physical life. Parents cannot delegate the selection of reading matter to the Sunday School and public school teachers alone. These have the children in their charge a very few hours out of the twenty-four. In many cases, tastes and desires are formed before the children are placed in the hands of teachers, who seek to cultivate a taste for good books. If these desires are not good, they must be overcome. This is a more difficult thing than starting at the beginning.

Simply buying a good book and putting it into the hands of a child will not cultivate a taste for good reading. The taste

must be there before the book is bought, if the child is to become interested. The Bible is such pure literature and parts are so well adapted to child life that I would put it first among the books for children; second, I would place choice hymns to be committed to memory; then, books of fact, with good morals, or of such fiction as sets forth that which is best and purest in life.

Facts are said to be stubborn things, but facts, after all, are the things that we need. Books of history, well written, are worth much to a child. We need more of the real to balance the fictitious in life, and in no way can we get this better than by growing from childhood with a desire for it. "Reading maketh a full man" as much today as in past days. What the child reads shows itself in the fully developed man or woman. The world has need of such men and women today as never before. Let us give our children books to read which ennoble the soul, purify the heart, and clarify the thinking.

Bethlehem, Pennsylvania.

HOW SHALL WE MAKE THE YOUNG FOLKS LOVE GOOD READING?

By Miss Flora Stuart

(English Department, Allentown College for Women)

How shall we awaken in the young a living, growing interest in good books? Parents and teachers will agree that this is not the least perplexing problem of an age filled with problems. This question of worth-while reading has grown in complexity amid the confused aims and issues of the twentieth century. If our grandparents had any desire for the wider experience of life which is to be gotten from books they turned of necessity to standard works, for the old libraries held books of this order only. The modern rivalry of the popular magazine and the moving picture show, both good if taken in moderation, was then unknown. The task for those of us who love books and who feel that a knowledge of the best of them is necessary for a well-developed life, is not only to teach "Young America" to care for what is worth while in literature; it is also to create the desire for reading. We must first, to transpose John Morley's phrase, teach them to know that they want books!

Speaking from the standpoint of the teacher who must regard college entrance requirements when assigning reading, I am convinced that if we could get rid of the associations connected with the word "classic," the problem with the younger boys and girls would be more than half solved. The word to them means boredom. When they realize that the "classic" was probably a "best seller" in its own day and that Booth Tarkington's "Seventeen" will in all likelihood take its place in this despised list, some of their prejudice goes, and when they find that "Tom Sawyer" is at home in this august company, the value of the "classic" goes up at once. Their dislike has been largely based on the false idea that "classic" and "dullness" are synonymous. A fourteen-year-old girl borrowed "Treasure Island" from my room during my absence. She read the book at top speed and returned it with the remark, "Oh, Miss Blank, how did you happen to have a book like that?" She evidently thought that a teacher should not be caught with such a piece of trash in her possession. Interest and trash were synonymous terms with her.

Both boys and girls are interested in people who do things. They like a hero who has courage, who is equal to the occasion. Victory won with difficulty in

spite of peril appeals to them. This leads us to another cause for the unpopularity of reading. So often older people will select a book which appeals to them, but which has no appeal to the boy or girl in question, or they will give a boy a book which appeals only to the feminine mind. A friend told me of the disgust and disillusionment of her young brother when treated in this way. The boy attended Sunday School with the utmost punctuality for a whole year, upheld by the prospect of owning at the end of that time a set of "The Motor Boys." When the year was over, instead of the coveted prize, he was rewarded with "Pride and Prejudice." It goes without saying that the book he received was far more worth-while than the one he coveted, but his disappointment resulted in prejudicing him against an author from whom he would probably have received pleasure at a later period. Persistently pick out even the best literature which is unsuited to the sex, taste, development of your pupil, and you will effectually kill the liking he or she might have had for good reading.

If we can make a writer seem alive, show that his message is vital, that it applies to our own needs as individuals and as citizens of our own country and of the world, our problem is solved. We have two strong allies in this task, allies that can be counted on, the patriotic and humanitarian instincts of our American boys and girls. When they find that in the writings of Franklin, Whittier, Whitman, Emerson, Hawthorne, Mary Wilkins and scores of others are to be found the best expression of American ideals, the work that has been a task becomes a delight. "Beowulf" gains in interest when they realize that the qualities which the Anglo-Saxons demanded of their hero, courage, loyalty to a leader and to an ideal of conduct, steadfastness, and the obligation of serving your age, are the qualities which animated the founders of our government and which America demanded of her citizens in the World War.

It is exceptional to find a girl who is not interested in ideas of service and of social reform. They are keenly alive to the social questions of their own day and read with avidity such authors as Jane Addams, Mary Anton and Jacob Riis. They are interested in seeing, in "Prometheus Unbound," Shelley's dream of a free world. The door to modern poetry is opened to them through their hero worship embodied in the life and writings of those young crusaders, Brooks, Seeger and Kilmer. An interest in the problems of modern life draws them to the writings of Galsworthy, Bennett, Wells.

Pleasure in intellectual activity no less than interest in the problems of the day leads the way to good reading. Older girls enjoy the sensation of mental alertness. They like to exercise their newly-awakened powers on that "Best self-starter for the are of thought—Wells." They enjoy following the paradoxical and unexpected turns of thought and phrase in the works of Shaw and Ibsen.

These are some of the instincts on which we can build an interest in reading. That interest once aroused, the purpose for which we arouse it seems easy of accomplishment. The ideals, the appreciation of beauty which makes life a joy; in other words, the character building influences, are sure to follow.

After all, there is no one recipe for inculcating an interest in good reading. There is only one thing which is essential, to love what is good and beautiful oneself. If we love these things "hard" enough, we can surely find some means of transfusing that feeling into at least a few of our pupils. Personally, when a girl

tells me after a summer's holiday that she and her mother have read a "lot" together during vacation, I feel that my life as an English teacher has not been in vain.

BOUND IN CALF

By the Rev. Alfred Duncombe

Compulsory education, for good or ill, has made readers of all our children and has thrust upon us the necessity of deciding what they shall read. Read they will, for good or evil, because trivial or serious, defiling or edifying books are within the reach of every one of them.

The preachy moral stuff of the old Sunday School library is going or gone. The children of those days read that stuff, and some of it you read yourself. The reason is now apparent; you could get nothing else to read. The times have changed and there have come in tons of juveniles; whole rows of "continued in the next" sort, with heroes always on the move and danger every minute. Much of it is clear and simple, with a fair moral tone and some historical value, but all written down to the average youthful comprehension, bound in calf for "the veal age."

The first danger to be dealt with is that the child may be content with any sort of reading. He may suffer from mental stagnation. Being fed with milk, he will have no taste for strong meat. Another danger arises when the sex interest is aroused and the doors of the mind open to evil suggestions set forth in a class of writing that panders to a perverted or morbid view of the passions. Hence, there must be some sort of supervision over the books that get into the hands of our children. To imagine that the child is safe when he is quiet with a book in hand is to assume a fallacy.

Several suggestions may be of value. There is, first, the need of complete supervision. This is difficult, and in most cases impossible. To review or read every book that the child reads is too great a task for most of us, because we cannot control the matter entirely. There is the public library, which in some localities includes nearly all that is printed; the school library, which is more closely supervised, and the exchanges which children make among themselves.

To intercept and supervise every book coming through these channels into the home is for most parents too great a task to accept even for a child of their own. The extreme of this position, or no supervision, is worse. To make no inquiry and place no restriction is to leave the babe in the woods. To imagine that your child can make his way through the maze without losing his way or getting hurt is to take too much for granted. He may have a superior inheritance and environment, but he does not have either in sufficient measure to insure his safety in the wilderness or to find the right food for his mind in that wilderness.

A third and more practical suggestion is that supervision go as far as possible and that advice and warning be given. There are lists of readable and reliable books for children. Get hold of them.

Some librarians can be trusted. Appeal to them. Deal with the thing reasonably, as you do with the body. Fill the table with good food for the mind and the heart. The old rule for the mental development of the child was, "Turn him loose in the library." Very good—but it was spoken by those who had libraries which were stocked with the best writers—the English novelists, for instance: Scott, Thackeray, Eliot, Dickens, Wilkie Collins, Miss Mulock, Anthony Trollope, Jane Austen. Shut up to such treasures, the child

would soon acquire a taste for the good, and then your troubles about what the children read would be over. But the excellent among recent writers need not be overlooked. Tastes differ. A complete agreement as to literary and moral value is impossible. Some, for example, would exclude "Treasure Island," because of the refrain of the old sailor, "Fifteen dead men on a dead man's chest." Finally, cut out the trash to the limit. Make it easier to get the good than to find the bad. Watch the borrowed books. Surprisingly debasing literature comes from respectable homes. Don't let your children be defiled by their companions. Push them on from the "ten-cent terrible" to historical fiction, into biography and poetry and real history—and they will be mentally safe.

YOUNG CHRISTIAN VICTORS

By the Rev. Dr. Henry Gekeler

My young people had charge of our last mid-week service. "What can the Church do for her young people, and what can the young people do for the Church?" was the general subject presented. It was a great meeting. The only part the pastor had in the service was in offering the opening prayer and presiding at the piano, while the young voices made the welkin ring. (Well, maybe he did have something to do in the planning, etc.) But it was a great meeting. The older folks present must have felt somewhat as people out in a cold night who draw near to a big bonfire for light and warmth.

I was reminded of what the beloved disciple wrote to his young folks: "I write unto you, young men, because ye have overcome the evil one. . . . I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the evil one" (I John 2: 13, 14).

And from that passage my mind ran to something I read in Dr. J. B. Rust's fine "Life and Labors" of his father, Prof. Herman Rust.

Rev. E. V. Gerhart was at work in Cincinnati in 1850 and wanted another virile fellow-worker. To whom should he write but to Herman Rust, then happily at work in his first charge at Millersville, Pa. The sort of appeal was significant.

"The description of the spiritual destitution and of the low state and bad influence of nearly all the German congregations of Cincinnati has not been an exaggeration. The whole has never been known . . . The rationalists have no firm foundation and no stronghold in the German mind, the assertions of many to the contrary notwithstanding. The scale can be turned. Two German Reformed congregations can be gathered by self-denying, prayerful, devoted toil.

"If you feel prepared to undergo the self-denial, and to enter a work which is pre-eminently one of faith and prayer, you can not select a more enviable field than this. The heart of any man of Christ must bleed to look on this moral waste and see this brutish might tread down the bending harvest, and at the same time burn with a desire to enter the work of gathering in.

"Your labor might be turned powerfully in favor of vital godliness and Church order. It would be a medium through which you might serve the progress of the German Reformed Church greatly and accelerate the establishing of several self-sustaining German Reformed congregations in the city.

"From one of my reports you will learn the great moral waste and inviting prospects of portions of Illinois. Words can scarcely convey a correct idea of the destitution. I refer to this additional item in order to show that the West

has strong claims upon your prayerful consideration."

A year later the Rev. Mr. Gerhart had been challenged to the first professorship in the new theological seminary just started in connection with Heidelberg College. He renewed his appeal to Herman Rust, this time to become his successor. Incidentally, this appeal shows what had led Emanuel V. Gerhart to go to Ohio in the first place. We who are living today knew Drs. Rust and Gerhart when they were old men and had long been occupying chairs in theological seminaries. We are glad to have the biographer turn our attention back to the time when both professors were young men burning with missionary zeal. In view of Rev. Mr. Gerhart's withdrawal from Cincinnati, he writes again to Herman Rust:

"The question, therefore, comes to your judgment and conscience: Will you come to Cincinnati? All the reasons that weighed on my mind when I was settled at Gettysburg still exist in their fullest force. The moral waste is the same. Twenty thousand nominal Protestant Germans; seven amalgamation Churches, in all of which, but one, rationalism is rampant. Four of them have immoral and semi-infidel pastors. On the other hand, the German Reformed Church has more than doubled. Just now it is at a crisis. Prospects for us were never brighter. Stronger reasons, in my judgment, exist now why you should come West than were in force at the time I resolved to do so. I have never felt that I erred. No man of Christ can be appointed to a moral waste of greater importance in various respects than this. You can achieve for the Reformed Church what you could do in few other places." (The boldface is my own.—H. G.)

It is interesting to see how deep called unto deep in this appeal. And equally fascinating to read how deep answered unto deep. Gerhart's appeal "appealed" to Rust. The first Sunday in May, 1851, Rev. Herman Rust began his twelve-year pastorate in Cincinnati, preaching thrice that day.

Before he was called thence to the Tiffin professorship of German and Church History, the one Church had grown to four, one of them in Covington. One of these congregations was the ill-fated "Church of the Cross," with whose death our English work in Cincinnati ceased. But the other Churches still flourish.

I write these lines to give wider currency to an old life document that may find a response in other hearts than mine. Especially does this chapter in the life story of these sainted missionaries and professors afford an illustration to be laid to heart by our young Christians, ministers or laymen. "I have written to you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the evil one."

Akron, O.

THROUGH TURKEY AND PALESTINE

By Sherwood Eddy

After visiting Japan and China, and spending six months in some fifty centers in India, we returned via the Suez Canal and took a long journey overland through the Near East, from Cairo to Constantinople. This gave men an opportunity of studying the situation in Egypt, Palestine, Syria, Mesopotamia, and Turkey.

We stood again on the Great Pyramid in Egypt and looked down on the Sphinx and recalled the five thousand years of civilization which it had witnessed. We crossed the sands of the peninsula of Sinai over General Allenby's new railway line, and went up by "the way of the Philistines" through the hills of Judea, to

Jerusalem. There were the gun pits and camps that showed British advance up to the summit of the Mount of Olives, marked by a thousand white crosses over the graves of the British soldiers who fell there. General Allenby has given more good government in twelve months of British rule than this country has had in twelve centuries since the blight of the Moslem conquest.

We stood on the ancient "dome of the rock," the summit of Mount Moriah, where Abraham worshipped, and David offered sacrifice, and Solomon built the Temple. We went down to Bethlehem and stood over the rock of the nativity marked by the silver star bearing the words, "Here of the Virgin Mary Jesus Christ was born."

From Jerusalem, we had a wonderful journey through Palestine and Syria to Damascus. We went along the sea coast through Judea, around Mount Carmel with its memories of Elijah and the prophets of Baal. We crossed Galilee, by the little village of Nazareth, past Mount Gilboa, with its memories of Saul and David, and stopped at the Sea of Galilee. What memories lingered about its shores! We went up through Syria and entered the ancient city of Damascus, old even when Abraham entered the promised land. We went through the "street called Straight" and looked out over the road where the Apostle Paul entered the city, blinded by his vision.

From Aleppo, we went down over the "Berlin to Bagdad" Railway and crossed the Euphrates into Mesopotamia. We visited ancient Carchemish, and the scene of the battle between Pharaoh Necho and Nebuchadnezzar (604 B. C., Jeremiah 46). We traveled over the Bagdad Railway, with its splendid stone railway stations; its engines, cars and steel bridges, all made in Germany. We passed the wrecks of hundreds of German motor transport and supply trucks, aeroplanes, etc. We found most of Nearer Asia still held by Indian troops.

Going northward through Aleppo, we climbed the grand Taurus Mountains, with their Cilician gates, and crossed the whole of Turkey, through the terrible scenes of the Armenian massacres, through Adana, Konia, etc. There, in Aleppo, lay four thousand Armenian refugees on the ground in the moonlight, the broken remnants of families returning from the desert, where most of them had died. Some 800,000 perished in the massacres, and yet today the Turks stand ready to rise and complete their work of destruction, if America decides to have no part in the reconstruction of the world after the war.

In Constantinople, the connecting link between Europe and Asia, we stood on the old Seraglio point with its palace of the Sultans, and looked out over the beautiful blue Bosphorus, the Golden Horn and the Sea of Marmora. We stood on the massive wall and ramparts of this city which had withstood twenty sieges, and for nearly a thousand years was the center of civilization and the bulwark of Europe. Behind us hung the black clouds that reminded us of the dark past of five centuries of Moslem misrule; but suddenly in front the sun broke through the clouds, and there across the water on the Asiatic shore, shone out the Florence Nightingale Hospital, and below, the splendid buildings of Robert College and the American College for Girls, the Anglo-Saxon outposts of a Christian civilization and the promise of a new day in the Near East.

I saw the splendid work of the American Mission colleges and schools, the hospitals and relief work for the starving refugees, as a practical demonstration of Christian philanthropy. There, for instance, was Miss Cushman at Konia (ancient Iconium, where the Apostle Paul escaped with his

life). She stood alone during the war when all other foreigners had fled, acting as consul for thirteen foreign nations, handling a million dollars of relief work, in care of the British prisoners at Kut and the representatives of all the Allied nations and administering almost a million in relief of the Armenians, with an average of some thirty thousand on her hands all the time, as they were being driven on their journey to the desert to die. Here I found her today with 71 British "Tommies" maintaining law and order in the midst of a populace of seventy thousand Turks, in a war-like countryside. Mustpha Kemal is already marshalling 30,000 armed Turks ready for the next massacre in the Armenian Republic. The whole Near East is waiting to see whether America will lift a hand for good government in any country beyond her own.

The Turks conquered this rich empire, but they have made it a waste. Six great massacres have marked their rule during the last century. A majority of the leaders in the Near East, Moslem, Jew and Christian, are earnestly asking that America should take a mandate for this rich portion of the earth, with its vast undeveloped resources, and have at least some share in the reconstruction of the world after the war. It will be a sad day for the Near East if America declines her responsibility for any part of the world beyond her own provincial isolation. **If we refuse this moral responsibility, the Near East will return again to massacre.** Great Britain is already strained to the breaking point and overburdened. Shall we share with her the moral leadership of the world, or turn our back upon the rest of humanity and seek only to lay up treasure for ourselves on earth? Are we to seek to get the world's trade or to give the world peace? **Are we to live for selfishness or service; for mammon or God? If we now turn back the Peace Treaty and the League of Nations, we plunge the world into revolution and leave it to its fate.** It would be like refusing to help when our city was burning, when the flames will shortly sweep upon us if they are not extinguished. The world is on fire, and America alone can save the situation. **Are we to sit as the Dives among the nations with the beggared world at our gate, or are we to lose our selfishness that we may save the world?**

SOON, OR LATER

By Grace H. Love

We agree with Secretary Lansing when he says, "The Peace Treaty should be ratified at once. The objections to certain provisions are trivial, compared to the imperative need of peace." Unfortunately, there are those who will not listen to any explanation of this "imperative need." They remind me of two colored men I once heard arguing. "Now 'jest lem'me 'splain a minute." "No sah, 'splain nuthin'," said the contrary one, "don' want no 'splainin'."

These are the men who make a great outcry about the surrender of American principles. Said one of them to me, "You have not read Senator So-and-So, and Senator Know-and-Know or you'd know how dangerous this treaty is." "Yes," I replied, "I have read Senator No-and-No, and Senator Swayed-by-the-Wind, but I can't see, from a woman's point of view, that these negative gentlemen get us anywhere. Negation, you know, will not save the world." "But," I added, side-stepping from the beaten path of argument, "I'm for the 'Covenant,' because all the good men I know are for it; and I much prefer being in league with them, helping and hand-clapping, instead of on the other side of the fence, where they are hindering

and handicapping a just and grave issue."

"Is it not a very great vision," said President Wilson in a recent address, "this, of the thoughtful world combined for peace, that the strong who intend wrong are restrained and the weak are made secure! There is one pitiful example in the hearts of us all—Armenia. This is a Christian people, and at this moment it is a question whether they will not, while we sit here and debate, be utterly destroyed. When I think of those unspeakable things that are happening, which cannot be handled until the debate is over, I wonder that men do not wake up to the moral responsibility of what they are doing."

"But many men," as one has said, "think, slowly, painfully and logically in zigzag lines, like a ship tacking into the wind. Women overleap obstacles in their thought, flashing to quick conclusions, moral and ideal conclusions." If the good women could vote on the Armenian Mandate, there would be no question as to the "wisdom" of it.

To say that we have enough to do "at home" is an old story. We in the Church have found out that they who do the most at home are able, with clear vision, to see and minister to the needs that are farthest abroad. "My patriotism," says Phillips Brooks, "lives and flutters as a sentiment, unless I know that the land I love is really making, by its constant life, a contribution to the righteousness and progress of the world."

"America First," may be degraded into an ignoble slogan; but any national policy based on selfishness ends in failure. Though jangling voices may sound on all sides, they with the vision know that God rules, and that "His truth is marching on." Soon, or later, those who stand in the way will be swept aside by "the mighty sweep of the purposes of God."

IMMIGRANT MISSION WORK—THE DAWNING OF A NEW DAY

By Superintendent David A. Souders

The new day is not a cloudless day, it is still a day of morning mists and threatening storms; but light has dawned and there is opportunity for work and promise of achievement. During all the long, horrid years of the war there was only uncertainty, anxiety and fear. No one knew of a certainty the mind and heart of the foreign-born people in America. Questions were in the very air: Will these people be loyal to our country? Will they return home as soon as possible? Will they become American citizens? What are they thinking of our attitude toward them?

All these questions are being answered to a degree. We have awakened to a keen sense of our neglect of the best interests of the aliens in our midst; we are confessing our sins and are showing penitence by trying to make amends.

The United States Government has erected a Department of Americanization to care for their education; cities and towns and even corporations employing aliens are conducting Americanization classes and establishing community centers in foreign colonies within their reach, and best of all the schools and Churches of the land are learning to know the religious faith and practices of their alien neighbors and occasionally visit their Churches and welcome them in turn to the American Churches. In almost every Protestant Church in America there is or soon will be a large class studying Christian Americanization. In many places union bilingual services are being held.

The foreign-born people, too, have waked up to their privileges and opportunities. The time of decision has come for them. Some of them have decided to return to

their native land, and are only waiting till the way is open. There can be no objection to their doing so, and we may give them our parting blessing. We speak this not lightly, for we are concerned that they shall take with them not only American money, but also American ideals and especially a knowledge and acceptance of the best type of American evangelical Christianity. Have we given them this? If not, haste the endeavor before they leave our shores.

A majority, however, of these people have now decided to make America their permanent home and expect to dispose of whatever property interests they may have in Europe and bring the proceeds and their remaining friends in Europe to this country as soon as conditions warrant. As soon as conditions warrant? Think of situations in Europe that threaten financial, social and religious stability. Then think of the very unsettled conditions here, and you will understand why we speak of the mists and storms of the new day; for our immigrant mission work is not only affected by conditions here, but also by those prevailing in Europe.

Speaking now of our organized immigrant mission work, it is gratifying to say that all our missions, with possibly the exception of Dillonvale, Ohio, where labor conditions four years ago spoiled the prospect, have made commendable progress since last Home Mission Day. A number of them have celebrated their 15th anniversary, and in connection with it have paid large instalments of their debts. Others have made extensive improvements to their property and others still have gathered large sums of money for the purpose of building new Churches and community houses as soon as building conditions are more favorable.

There has not been much increase of the aggregate membership of the missions, but there has been considerable shifting from one place to another, so that some missions are much stronger numerically, while others are much weaker.

There is more encouragement for the new activities shown than from the mere numbers. Sunday School work has taken a long step forward. Some of the Hungarian ministers are now co-operating with the Educational Department of our Sunday School Board in working out a more extensive and better adapted literature for the use of these schools. The head of the Department referred to, Rev. Dr. Hauser, is now visiting each mission and consulting with its Sunday School workers for the desired purpose and is receiving much encouragement. Four Deaconesses are working at Homestead, Toledo, Akron and East Chicago, helping to gather the children into the schools as well as also helping the pastors care for the adult membership of the congregations. Many of the pastors are conducting Americanization classes in their congregations, especially for the benefit of the men, or they are teaching a community class under the direction of municipal workers. Most of our missions have at some time during the last year taken part in community Americanization services and pageants and one of the ministers was a four-minute man in all Government financial drives.

We cannot resist the impulse to give account of the 25th anniversary of our Hungarian Reformed congregation in Bridgeport, Conn., which was celebrated on October 26th. The celebration itself was most impressive. At the morning service the Hungarian people only were present in such numbers as to crowd the Church. The services were mostly in the Hungarian language, but Rev. Dr. C. E. Schaeffer and the writer were present to present the congratulations of the Board of Home Missions. The anniversary ser-

mon was preached by Rev. Mr. Toth, a son of our mission in East Chicago, who is now preaching for a Presbyterian mission at Alpha, N. J. The service closed with the Lord's Supper served by Rev. Dr. Kalassay, of Pittsburgh, the first pastor of the congregation. The music was rendered by the choir of the congregation and by the choir of the Hungarian Church of South Norwalk, whose pastor was also present and took part in the services. He started the work in Bridgeport before there was an organization.

The afternoon service at 4 o'clock was a union service in which the pastors of the First Presbyterian and of the People's Churches and their people took part,—the pastors speaking, the organist of the Presbyterian Church and their choir furnishing the English music and the Hungarian choir the Hungarian music. The congregation was especially proud to have had representatives of the municipal government and Chief Justice Wheeler, of the Supreme Court of Connecticut present in the services.

More interesting, however, than even these very interesting services is the record of the congregation. It is one of the largest, if not the largest, Hungarian Reformed Church in America. It became self-supporting a year ago. It has practically liquidated its entire debt, and of more significance, it has to its credit four of its sons now in the ministry and two more studying for the ministry and one Deaconess who has been working for the last three years.

Lastly, a sign of a new day is the fact that negotiations are pending between the Board of Home Missions and Pittsburgh and the Eastern Synods on the one side and representatives of the two Classes of the Hungarian Reformed Church in America on the other side for the transition of that Church into the two Synods of our Church. How soon this will be effected cannot yet be known, as careful study must be made of all conditions in order to make the transition permanent and helpful to the people involved.

The needs of this immigrant work during the coming year may be briefly stated as follows:

1. The extension of the work into all communities where there are small groups of Hungarian Reformed people. This must be done by traveling missionaries aided by local pastors and people and must aim at bringing them into the local American congregation.

2. The enlargement of our Deaconess work to help bring children into Sunday School and to do social betterment work in the community.

3. More and better adapted Sunday School literature, the lowest grade of which must be in Hungarian and in picture form; another grade for those attending public school, to be furnished in English; and a third grade in Hungarian for the older people who are not proficient in English.

4. In view of the probable increase of Hungarian Missions to be supported by the Board we will need more men to man them and more money to support them. This will mean money for the Hungarian Student Fund and larger amounts through the apportionment for the payment of salaries.

PATIENCE

How smooth the sea-beach pebbles are!

But—do you know

The ocean worked a hundred years

To make them so!

And I once saw a little girl

Sit down and cry

Because she could not cure a fault

With one small "try."

—Jewels—

NEWS IN BRIEF

OUR ANNUAL BOOK CONTEST

The "Messenger's" annual Book Number will be issued November 27, and we hope again to feature the contest which for several years has aroused so much interest among our readers. We want to print again a few letters from the men and women of the big "Messenger" family, which will tell us, in your own way, and from your own point of view, what book you have read during the past year that you have enjoyed most, that has helped you most, that you would most like others to read.

The "Messenger" offers a prize of \$5 in gold for the best letter of not more than 200 words on the above subject. Books will be given to the writers of the letters deemed second and third best. All such letters must be in the editor's hands by November 12. (Names of titles, author and publisher must be given, but will not be counted in the 200 words.) Write plainly one side of a sheet. Sign an assumed name, and give your name and address on separate sheet. Will you in this way help to "pass on" the best books to other readers? We covet your co-operation in making this feature of our Book Number even more helpful this year than it has proved to be in the past. This is the final notice. Do it now.

The Centenary of our Church at Wooster, Ohio, Rev. E. E. Young, pastor, will be observed November 20 to 23.

Rev. A. M. Rahn, of Souderton, and Rev. E. J. Snyder of Quakertown, Pa., exchanged pulpits on October 26.

"A Festival Cantata" by Thayer will be presented in St. John's Church, Allentown, November 11, by the organist, Professor Will Rees.

One of the things we ought to try to prove these days is that it is possible for Christians to keep a sweet disposition without much sugar.

Fifteen teams of men and women made a canvass in Grace Church, Chicago, Rev. Melvin E. Beck, pastor. About 150 homes were visited.

Rev. R. S. Snyder of Ocean City, N. J., preached Sunday evening, October 26, in the Perkiomen School Chapel, Pennsylvania.

Rev. Mr. Bausch and Mr. and Mrs. E. E. Althouse attended a Red Cross luncheon at the Bellevue-Stratford, Philadelphia, last Saturday.

In the First Church, Reading, Pa., Dr. John F. Moyer, pastor, the Forward Movement was presented on November 2 by Dr. Paul S. Leinbach, of Philadelphia.

They say that sacred cantata, "He Came to Us All," will be wonderfully effective for Christmas Sunday rendition. It certainly seems to be making its appeal.

The Presbyterian Church of the U. S. A. has entered the Interchurch Movement in all its phases, including the budget.

Rev. A. R. Bachman, of Schaefferstown, Pa., assisted Rev. C. M. Rissinger at the recent Welcome Home services in honor of returned soldier boys at Mt. Zion, Pa.

Dr. D. Leigh Colvin has been elected Executive Secretary of the National Temperance Society and of the Commission on Temperance of the Federal Council of the Churches of Christ in America.

What's that? A Santa Claus cantata for young people? They say for real brightness and humor without trash and with a lesson that sticks, "A Bonafide Santa" is the real thing.

They say "God's Gracious Gift" and "He Came to Serve" are about the best services the Board has ever issued for Christmas. Wonder if any of our schools will refuse to give them a fair chance?

Father and Son Day will be observed in St. Paul's Church, Sellersville, Rev. R. A. Bausch, pastor, November 18, with Elder Harry E. Paisley, of Philadelphia, as the speaker.

Rev. J. F. Frantz, of Palmyra, was selected chairman of the Local Branch of the American Red Cross to conduct the annual membership campaign, November 6 to 11.

We hope all "Messenger" readers are in line for the third roll call of the American Red Cross. Whatever else is overlooked, surely the work of this organization dare not be forgotten.

Elder George A. Laubach, of the First Church, Easton, was one of the leading spirits in the recent successful Y. M. C. A. campaign in Easton, in which \$300,000 was secured for a new building.

Rev. D. K. Laudenslager, formerly of Womelsdorf, preached his initial sermon as pastor of Heidelberg Church, Schwenksville, Pa., last Sunday morning. The Sunday School celebrated Rally Day.

Brother Lutz of "Town and Country" declares he is not so much bothered by the question, "Are the dead alive?" as he is by the fact that so many who are reputed to be alive are really "dead ones."

Rev. C. F. Brouse received 21 new members in the Fall Communion in the Navarre, O., Charge. Extensive repairs to the parsonage have been completed and the Church at Sherman is being redecorated.

Recent sermons of Rev. W. Sherman Kerschner, pastor of Heidelberg Church, York, Pa., were: October 26, "A Christian Ancestry" and "A Pagan Posterity," and November 2, "A Red Symbol and a Plea" and "The Church and Modern Criticism."

The "Interchurch Newsletters," of October 23, published by the Interchurch World Movement, contains interesting reports from Revs. S. C. Hoover, supervisor from Arizona, and William J. Lowe, of McConnellstown, Pa.

Rev. S. U. Snyder and wife now reside at their former home, 420 South Broadway, Dayton, Ohio. Rev. Mr. Snyder expects to devote himself to the work of an evangelist and Bible institute lecturer, for which he has many special qualifications.

Rev. Dr. Samuel A. Leinbach confirmed a class of 26 catechumens in St. Michael's Church, Berks Co., Pa., on October 26. The offering for Apportionment at the Communion service was over \$150.

Of 152 weeklies printed in New York City, about 130 have had to suspend publication during recent weeks because of strikes. The "Literary Digest" got ahead of the typesetters by using photographic reproductions of typewritten copy. It is a fine example of American ingenuity.

The Victor Talking Machine Co. com-

plimented the board for the excellency of Mr. Lowden's fine Christmas song, "Come, Babe of Bethlehem." Yet, probably only one-tenth of our Churches will enjoy its rendition and catch its inspiring message, unless—well, unless the rest send for it.

Recent sermons of Rev. Joseph S. Peters, at St. James' Church, Allentown, Pa., have been as follows: October 19, "What Think Ye of Christ?" and "Called to the Fellowship of Jesus;" October 26, "Theodore Roosevelt, the Man," and "Forward."

The officers of the Federal Council of Churches, Drs. North, Lawson and Macfarland, sent a message to King Albert and Queen Elizabeth of the Belgians expressing appreciation of their visit to the United States and bidding them Godspeed on their return to their own people.

We appreciate this word from Mr. Wm. Koch, Secretary of the consistory at West Hazleton, Pa.: "I mean what I say in regard to the assistance which the 'Messenger' is giving the Forward Movement, and I wish our consistory were all subscribers. However, I hope Mr. Dahlman will arrive here some day, and he can and will have my assistance."

The workers with children have found something that makes their problems of selection about one-half as serious. "Christmas Songs and Exercises for the Little Tots" is the thing about which they are so enthusiastic. O, yes! "Christmas Fairies" is the name of that cantata planned for the little children.

A Home Mission Study Class begins November 5 at the mid-week Church hour at the First Church, Greensboro, N. C. Dr. Schaeffer's book, "Our Home Missions," will be studied and the advanced interest is shown by the fact that already 26 families have ordered copies of this interesting book. The pastor, Rev. F. R. Lefever, will lead the class.

One of our valued subscribers who has just moved from Pennsylvania to Rutherford, N. J., writes: "We eagerly waited for the arrival of the 'Messenger' in our old home, and we do not want to do without it in our new home. All success to the 'Messenger.' Enclosed find check." Such a hearty word is always welcome.

Where did the publishers of "White Gifts for the King" go for their new service they are issuing this year? Just where every school in the Church should go for its service—that is, to our Publication and Sunday School Board. They say, "The best service we ever had." That is what every School will say that is loyal to its Board.

Tell him about it, that's all! If some of you readers don't mention our new Christmas anthem, "Make a Joyful Noise," to your choir leader, you are just going to miss something, sure enough. They say it comes pretty nearly being an ideal anthem. O, of course, if he wants something for the whole service, "Tidings of Joy" is the cantata.

A valued visitor to our office last week was Dr. E. P. Herbruck, the beloved pastor emeritus of Trinity Church, Canton, Ohio. His many friends will share in the hope and prayer that the operation to save his failing eyesight may be successful and that he may be greatly used of God in the days ahead.

Rev. James Riley Bergey, of the Third

Church, Baltimore, Md., has been giving a helpful series of Sunday evening sermons on "The Life Motives for the Book." The attractive invitation cards quote the fine statement of Abraham Lincoln in regard to this great Book, "I have only this to say, that it is the best Book that God has ever given to man."

Rev. J. E. Scheetz of Zion Charge, Berlin, Pa., was presented with a gift of \$238 by the Mt. Zion Sunday School. For a long time the members of this congregation have felt that the salary paid the pastor was inadequate and they adopted this method as the quickest way to help solve the H. C. L. It is needless to say that the pastor and wife appreciated this generous gift from the people.

Here is another fine inspiration for other congregations which ought to do something of the same sort. Heidelberg Church, York, Pa., has advanced the salary of its popular pastor, Rev. W. Sherman Kerschner, another \$200, making a \$500 raise within a year. The sexton's salary was also advanced \$10 a month. The best Every Member Canvass of the pastorate was conducted in September.

October 26 was Go-to-Church Sunday in Allentown, Pa., and Rev. Dr. J. M. G. Darms, the chairman of the committee which had charge, was enthusiastic at the close of the day's work over the good results of the effort. In spite of unpleasant weather, congregations were large and interest was keen. Many new faces were seen in the Church and many cards were signed, indicating interest in particular congregations and the desire to affiliate.

One of the facetious young ladies of the First Church, Denver, Col., remarked to the pastor, Dr. Fouse, that he should be greatly encouraged over the attendance at the preparatory service, since it showed the healthy spiritual condition of the congregation. "There were only a few who seemingly needed any preparation for the Holy Communion." We fear that there are some folks further East who have the same idea about it.

The subjects of the sermons by Rev. J. M. S. Isenberg, D. D., pastor of Trinity Church, Philadelphia, Pa., during October are as follows: October 5, Communion Thought—"Not My Own" and "The Heavenly Home Gathering"; October 12, "A Good Harvest" and "Finding One's Place in Life"; October 26, Stewardship and "Life—Its Origin." The themes for November 2 were "Stewardship—Acquiring" and "Life—Its Protection."

The Men's Bible Class of Bethany Tabernacle, of Philadelphia, Rev. H. H. Hartman, pastor, has presented a new bulletin board which is a credit to the Church and

the class. The Willing Workers' Class has secured Professor F. H. Green to lecture in Bethany Tabernacle on November 4. Class No. 20 showed real loyalty and enterprise in moving some heavy stones to the Church yard which are to be converted into a permanent sidewalk.

Bethel Church, of Mt. Pleasant, N. C., welcomed home her soldier boys September 14. Special services were held in the afternoon. Several spoke of their experiences, paying tribute to the Y. M. C. A. and other war work agencies. The pastor, Rev. A. R. Tosh, served in the Y. M. C. A. service in Italy. The address for the occasion was spoken by Rev. W. C. Lysterly, of Concord, who was pastor at the time the Service Flag was placed.

Rev. Edward F. Evemeyer, of the First Church, Easton, preached a most helpful sermon Sunday morning, Oct. 26, on "A Militant Church." His theme in the evening was "The Doctor Who Never Lost a Patient." The mid-week service at the First Church is now divided into two groups. The group for men is conducted by the pastor, and "Money, the Acid Test," is studied. The group for women is conducted by Mrs. Evemeyer on the "Faiths of Mankind."

About 50 persons who were confirmed at Christ Church, Indian Creek, Pa., fifty or more years ago were present at special services commemorating the event on October 26. A social reunion was held in the afternoon. The oldest persons present were Miss Anna Moyer of Souderton and John Andrew Fluck of Hilltown. Classes confirmed by Revs. Fisher and Strassberger in the '60's were represented.

The first congregation in East Pennsylvania Classis to pay its Apportionment in full for the year 1919-20 is St. Paul's Mission of Allentown, Pa. The pastor, Rev. E. Elmer Sensenig, has this to say in joyfully commenting on the payment so early in the Classical year: "I have made it a rule in my Consistory to make Benevolence and the Apportionment the first item of consideration in the financial affairs of the Church, and we must keep house within the limits of what remains."

One of our valued subscribers who is in such poor health that she can seldom attend the services of the Church she loves, but who ministers tenderly to the care of her aged father, in renewing her "Messenger" subscription, has also subscribed for her cousin, who is president of the C. E. Society in another denomination, because he gets so much benefit from the great expositions of the Sunday School and Christian Endeavor Topics, by Drs. Herman and Schaeffer, and the appealing little lesson stories by Mrs. Lyon.

The Reformed Church has suffered another real loss in the death of Mrs. Matilda Chidsey, who passed away last Wednesday, October 29, at her home, 60 North 4th Street, Easton, Pa. For about three years and ten she has been a faithful member of the First Church of Easton, and every good cause has had a friend in this noble and generous woman. Mrs. Chidsey grew old beautifully and reached the age of 82. A fuller account of her beautiful life will appear in a later issue of the "Messenger."

Sunday, November 2, marked the record attendance for some years back for the St. John's Sunday School, Lansdale, Pa., A. Wesley Kratz, superintendent. 212 were present and enjoyed the lantern slide lecture, "Winning the West." Forward Movement bulletins are distributed by the members of the Sunday School and it is hoped that in this way the attendance of both Sunday School

and Church will increase. Many modern improvements are being made to the Sunday School. The Infant Class has been supplied with kindergarten chairs.

Dr. J. Fort Newton, pastor of City Temple, London, England, whose recent articles in the "Messenger" have been so generally appreciated, has accepted a call to the Church of the Divine Paternity, New York City. He has expressed the judgment that few American preachers can have permanent success in England, and he greatly prefers to return to his own country, to whose ministry his brilliant mind and brotherly heart will be a distinct asset of great value.

Our annual Thanksgiving Number will be issued November 20, and the annual Book Number on November 27. Next week we will have some special features of great value. Is not every issue of the "Messenger" a challenge to the pastors and people of our Churches for larger co-operation? Should we be satisfied in days like these to have so many families without a Church paper in the home? And is not an elder or deacon without the "Messenger" as much of a back number as a carpenter without tools?

Dr. C. A. Butz, of Bethlehem, is engaged in making a survey of Northampton County, Pa., for the Interchurch World Movement. He has compiled valuable data, which he intends to publish later in concise form, showing the rural Church, or the Church in general, in its varied relations in the social and economic fabric of our complex life. The problems of the Church can only be solved as we recognize and learn to understand them. In these days of specialization a work of this kind should certainly be welcomed and encouraged. We have great need to get out of the clouds and move forward on solid ground.

The Ministerial Association of the Reformed Church of Philadelphia and vicinity will hold its weekly meeting November 10 at 11 A. M. The theme will be the one suggested by the Philadelphia Sunday School Association, which holds its annual convention November 9 to 11. The theme is, "A Program of Religious Education for Philadelphia." It will be discussed by Drs. R. W. Miller and C. A. Hauser. Six other Ministerial Associations will discuss the same theme at the same hour. This is of more than ordinary importance and a full attendance is requested.

In St. John's Church, Phoenixville, Pa., the Forward Movement program is being carried out to the very letter. The October Communion was the largest autumn Communion since 1913. The officers of all the different organizations, the Sunday School officers and teachers and a large proportion of the membership have enrolled in the "Fellowship of Intercession." Rev. C. F. Althouse, the pastor, uses the Mission Study Book, "Christian Americanization" in the W. M. S.; "Money, the Acid Test," with the various Church organization officers and S. S. teachers, and "Called to the Colors" is the text-book in the Mission Band.

The Missionary Society of St. John's Church, Mifflinburg, Pa., Rev. Dr. K. O. Spessard, pastor, celebrated its 40th anniversary on October 26. Miss Carrie M. Kerchner, field secretary of W. M. S. G. S., was present and made an inspiring address. This society raised almost \$5,000 during this period and gave support to nearly every cause of the Church. It has done a lasting good. Of the 32 charter members, 5 are still members. Rev. Dr. A. C. Whitmer was the organizer. A few years ago it raised a Church Building Fund. As it

PALE, WEAK, NERVOUS

The Condition of Many Men, Women and Children

To be well and strong and to have a good healthy color, be sure to try the real iron tonic Peptiron, by which many men and women have been greatly benefited. Peptiron is an excellent combination of iron and manganese with nux, celery, pepsin and other tonics and digestives, and is made with special reference to the needs of pale, weak, nervous sufferers. It is both medicine and food for the blood and nerves, and is signally effective in the treatment of anemia and neurasthenia.

"My daughter is taking Peptiron for nervousness, and feeling better." Sarah F. Germond, Philmont, N. Y.

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starts on its new decade toward its golden anniversary it hopes to do better work than ever. During the last year the society lost seventeen faithful members by death.

The W. M. S. of Zion Church, Hagerstown, Md., held its regular quarterly meeting on October 22. The President, Mrs. J. Spangler Kieffer, presided. Reports of delegates to the summer conferences were received. Much interest was manifested in the Thank Offering boxes and arrangements made for their ingather. This women's society is rapidly increasing its membership and includes the men of the congregation as associate members. They will soon organize a large and interesting Mission Study Class to continue through the winter. So thoroughly were these people drilled by their sainted pastor, that the Church work goes forward with accustomed regularity.

We regret very much to record the death of Mrs. A. S. Zerbe, the beloved wife of Dr. Zerbe, of Central Theological Seminary, which occurred on Wednesday, October 29. A committee, consisting of Professor Philip Vollmer, J. Eugene Youngen, Purd E. Deitz and J. Stanley Richards, of the Seminary, prepared a beautiful minute expressing their high appreciation of the splendid character of Mrs. Zerbe and of her sincere personal interest in the Seminary and kindness to the students, assuring Professor Zerbe of their intercession before the throne of grace for him at this time of bereavement. The "Messenger" joins with many friends in assuring Dr. Zerbe of our sorrow and sympathy.

October was a month full of good things for First Church, Plymouth, Pa., Rev. D. W. Bickster, pastor. The successful Rally Day was on October 5, and the fall Communion on October 12 was the largest fall Communion during the five years of the present pastorate. Young People's Day was observed Sunday evening, October 26, the Junior, Intermediate and Senior C. E. Societies being represented and doing their parts well. The pastor had charge and secured for the addresses Elder Wm. Schacht, Miss Magdalene Smith and Miss Florence Wenner, all of the First Church of Wilkes-Barre. The service was enjoyed by all, and it is hoped that all these societies will become more active than ever.

Dr. Wm. T. Ellis, the well-known newspaper correspondent and traveler, declares that America, as the strongest and richest power in the world to-day, should accept the most difficult and dangerous Mandate, the Mandate over the Ottoman Empire. "The ideals for which America fought the War are being brought to naught around the Mediterranean littoral because none of the great powers dare trust each other, and America refuses to step in. Unless America accepts her manifest destiny and takes the Mandate over Turkey, the old game of diplomacy and intrigue will win, and the Turk will remain master in Constantinople and Asia Minor, for each of the Great Powers prefers to have the Bosphorus controlled by the feeble Turk rather than by a rival power."

Superintendent A. Wesley Kratz, of our Lansdale, Pa., Sunday School, as a result of the Forward Movement Conference held last week in Quakertown, summoned the teachers and officers of the School to meet him at 9.30 last Sunday morning to undertake aggressive work in harmony with the Forward Movement. The 14 who responded decided to meet weekly and study "Money, the Acid Test." This is a splendid start, which is encouraging to the pastor, Rev. Jacob Rothrock, and his co-workers. The Sunday School is conducting a membership campaign along three lines, rivalry between the boys and the girls, the use of Cross and Crown pins, and special recognition in the way of commissions

for those who secure new members for the School.

The Fall Communion was celebrated in Olivet Church, Philadelphia, Rev. Maurice Samson, pastor, October 26, with an unusually large congregation present, in spite of the gloomy weather. It was a most impressive service. Following the suggestion of the Forward Movement Campaign, an every-member Communion was urged by the pastor in his quarterly parochial letter. The response was gratifying. Seven new members were received, two by letter and five by reprofession of faith. Others will unite next Sunday. All came from other denominations. One infant was baptized. The offering amounted to \$133. In the evening Dr. James I. Good gave a most interesting account of his experiences in France and Belgium during his recent visit abroad.

At St. James' Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, forty intercessors have enrolled to date. Boys and girls are distributing the "Forward Bulletin" regularly; a co-operating committee is now at work. The pastor preached on the Forward Movement Sunday evening, October 26. Go-to-Church Sunday was observed by the Federation of Churches of Allentown and St. James' noted an increase in attendance—one-half in the morning and one-third in the evening. The Catechetical Class was organized October 19 with an enrollment of 18. The amount received for all objects during October were \$580.30. Miss Schaadt, organist of St. James', gave an excellent recital October 21. The Church choir, under the direction of Mrs. James De Groot, rendered two numbers.

At the annual meeting of the trustees of the Moody Bible Institute of Chicago, October 15, Dean James M. Gray reported a total enrollment for the year ending August 31, of 2,183 students in Day and Evening classes, representing 22 denominations, 3 states, and 23 foreign countries; and more than 6,000 professed conversion in connection with the students' training in practical Christian work; also in the Correspondence Department an active enrollment August 31, of 4,620 students, and a total of 6,548 students under instruction during the year. Through the Institute's Employment Bureau, resident students who worked part time to support themselves earned the sum of 176,146.50. A new feature of the Institute life is a Sunday afternoon meeting for Bible exposition by the Dean in the Auditorium, corner of LaSalle Street and Chicago Avenue.

The "New York World" of Saturday contains the following item: "The Rev. John A. Dykstra will close his ministry at the Hamilton Grange Reformed Church with the services tomorrow. Mr. Dykstra resigns to accept a call to the Central Reformed Church of Grand Rapids, Mich., where he considers the opportunities for service to the denomination greater than those of his present parish in the Washington Heights district. Dr. Paul S. Leinbach, his predecessor at the Hamilton Grange Church, as editor of the 'Reformed Church Messenger,' has distinguished himself in many ways. He recently returned from abroad, where he made an extensive trip through the devastated regions and Jerusalem. His letters in his weekly paper have been exceedingly interesting."

The Wills Creek Charge covers over 200 square miles of country, and it has been no small task for the minister, Rev. W. H. Miller, during his first summer in this charge, to get acquainted with his people. Two Sunday Schools, dormant for some time, were reorganized and one is now doing especially good work. Soon after he

began to supply the charge, he organized a Catechetical Class of 20 at Mt. Lebanon, of which 12 were confirmed October 26. Another class has been started at St. Mark's, Pochontas, and a third will soon be started at Glencoe. Harvest Home services were held in the four Churches and also at Fairhope. Missionary services were held at two of the Churches. The fall Communion is now being held. At all these services offerings for the apportionment were received. The charge expects to pay this in full this year. Mt. Lebanon Church gave \$34 at the Communion.

Christian Americanization was the central thought in the services held in St. John's, Phoenixville, Pa., last Lord's Day. The pastor, Rev. C. F. Althouse, at the morning service considered present national problems under the head of Race, Immigration and Labor, and suggested as remedies for the solution of the same the Public Schools, Education of Employer and Employee, and the Church. At the evening service the illustrated lecture on "Our Own Immigrants," prepared by Rev. D. A. Souders, D. D., was given. Next Sunday morning's theme will be "National Stewardship," and the following Sunday, "The League of Nations and the Church." Rev. Mr. Althouse has consulted his files of "Men and Missions" and "The Outlook of Missions," and finds them very suggestive in material for the Forward Movement Campaign.

Dr. James L. Barton, head of the Near East Relief, has returned from Bible Lands and urges the prompt ratification of the Peace Treaty to expedite the functioning of the League of Nations, which he declares is "greatly needed for the peace of the world." He believes that great harm would follow the refusal to ratify the Treaty. Dr. Barton is convinced that America should accept the Mandate for Armenia. He says that no other nation could perform that service as well as we can do it, and that we are the only nation whom the peoples interested would approve. He does not believe that a large army would be necessary to maintain order and that if we accept the opportunity to give the world an example of what one great nation can do for the help of a weak, defenseless people in putting them upon their feet and setting them forward on their way as an independent nation, "the influence upon the world for good would be greater than could be measured."

At the Sunday School Rally in Trinity Church, Canton, Ohio, Rev. Henry Nevin Kerst, pastor, on October 5, there was a 100 per cent. attendance and an offering of over \$2,500, which will be duplicated by several of the members. This was followed by a congregational rally with over 1,000 present, and a Young People's rally with a very enthusiastic group of workers. The choir, under the direction of I. B. Penniman, gave a notable musical program. Holy Communion was observed October 12, and in the evening the pastor preached on the theme, "Is My Name Written There?" October 19 was Old Folks' Day, and the pastor's themes were "The Art of Growing Old" and "Behold the Tree." On October 26 the sermon themes were "The Call for Intercession" and "The World's Greatest Need Today." Trinity Church is planning for two days of special interest in November, the 23rd and 30th, when Drs. Charles E. Schaeffer and Paul S. Leinbach, will be the speakers.

Rev. R. F. Main began his work as missionary pastor at Brunswick, Md., Oct. 1. A large audience greeted him Oct. 5, when he preached his introductory sermons. A reception was given him on October 8 by the congregation in the social

room of the Church. Mr. M. L. Hoffmaster presided. Rev. Luther Martin gave an address of welcome, and the pastor, in reply, expressed his appreciation of the kind reception and cordial welcome accorded him. The musical and literary program was followed by refreshments and sociability. A Rally and Harvest Home service was held October 12, with fine decorations, the pastor preaching on Psalm 65: 11. Rev. Luther Martin made the Rally Day address. The children recited and sang splendidly, and the music by the choir was good. The pastor was installed Sunday evening, October 19. Rev. Roy Hoke preached the sermon, and Elder J. N. Souder participated in the service. The attendance at the services thus far has been good, and with such a spirit of co-operation prospects for success are encouraging.

In the Second Church of Reading 110 men, members of the consistories of 13 Reformed Churches of Reading and suburbs, enjoyed a banquet last week. Dr. Charles E. Creitz, President of the Ministerial Association, had charge. Rev. Lee M. Erdman led in prayer. Solos were rendered by Thomas Stephens, Mrs. M. F. Elliot and Walter Strause. Rev. Dr. Scott R. Wagner made the chief address. He aroused a lively discussion, in which Messrs. Ermentrout, Titlow and other prominent laymen took part. Dr. T. J. Hacker formulated the following resolutions, which were adopted: "Resolved, That each consistory of the Reformed Churches in the city and suburbs be requested to name its pastor, one elder, and one deacon to constitute a general consistory which is to organize and recommend actions to the joint consistory for further consideration. The persons so chosen shall report to Rev. Dr. Wagner, who shall issue the first call to the general committee." A vote of thanks was then given to the women for the splendid menu, and to the musicians who so ably entertained the guests. Rev. J. M. Mengel was secretary of the meeting.

At a great meeting of the Men's League of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, 650 men attended. The three candidates for the Mayoralty of Reading, J. Keim Stauffer, Republican; J. Henry Stump, Socialist, and Wm. Abbott Witman, Democrat, were present to address the men. The Reading papers referred to the meeting as a new epoch in city politics. In a sermon on "Will Politics Pollute the House of God?" preached last Sunday in Memorial Baptist Church, Reading, the pastor, Rev. Singleton Neisser, paid a glowing tribute to St. Mark's Reformed and its pastor for the initiative in being the first Church to open its doors to political aspirants. He said: "It made a splendid picture and the great gathering enjoyed the intellectual feast as the standard bearers of the three parties matched minds and wits. Why should it be considered strange for men to gather in the house of God to consider questions affecting their prosperity and happiness? When men get together and talk things over, much of our ignorance, distrust, and enmity will disappear. Anything which affects man's life, labor or happiness is worthy of consideration in the place of fellowship and worship."

The condition of the Grace congregation, Altoona, Pa., Rev. David Lockart, minister, was typical of many city congregations when the pastor returned to the work after his August vacation, but the progress of the last two months is worthy of note. Harvest Home was observed September 14, and Rally Day September 28. An Every-Member Fall Communion was the goal on October 12. The results justified the efforts, and the services of the

day showed the fruits of a spiritual survey made by the Consistory during September. The fourth Sunday in October was the climax of the fall work. In the morning the congregation paid in cash and pledges the sum of \$655 toward a fund which will reach \$750 toward the obligations of the Church. This enables Grace Church to increase her insurance from \$6,500 to \$14,500 for a period of five years, to meet all interest due and make this year's reduction on the Church debt, \$1,100. In the evening Dr. Leinbach was greeted by a Church overflowing with friends and eager listeners, when he presented his splendid lecture on "Conditions in the Near East." It was surely a fitting close to a day of inspiration, and those who heard will long remember those things which were brought so vividly to eye, mind and heart. During the month there were 7 accessions, three by confirmation, three by renewal, and one by letter.

The annual Rally Day and Harvest Home services were held in Christ's Memorial Church, West Hazleton, Rev. J. E. Beam, pastor, on Sunday, September 28. Sunday, October 5, was a great day for that Church. On that day the mortgage of \$2,000, held by the Mission Board, was burned with appropriate services. Treasurer Joseph S. Wise was the speaker morning and evening and complimented the members on the plan which they had adopted to clear the debt ten years ago, that of subscribing for 10 shares of building and loan stock in the West Hazleton Building and Loan Association. The credit for the plan belongs to the former deceased pastor, Rev. C. H. Herbst. On October 12 the Fall Communion was administered and the attendance was large. October 19 the Young People have charge of the service in line with the Forward Movement program. The Church has entered heart and soul in the Forward Movement, the "Bulletin" being distributed by the Consistory. The pastor believes that without the assistance of the "Messenger" the Forward Movement cannot attain its goal. On November 16 the Every Member Canvass is to take place, preceded, however, by an appeal from the local Committee of the Debt of the Stewardship of Life and Possessions for greater offerings, especially for benevolence and apportionment. This appeal will be made by means of a circular letter.

Fall work opened with considerable interest in First Church, Greensboro, N. C., Rev. Frank R. Lefever, B. D., pastor. Harvest Home services were held September 28, special offering for coal amounted to nearly \$60. Rally Day was observed October 5, Dr. A. D. Wolfinger, President of Catawba College, as speaker of the day. He delivered three very interesting messages. The attendance was 184 at Sunday School, 175 and 150 at the Church services. In the morning President Wolfinger presented the needs of Catawba and an offering of \$202.50 was given for this purpose. A week of evangelistic services was conducted October 5 to 12. In addition to Dr. Wolfinger, the pastor was assisted by Rev. R. E. Leinbach, of High Point, N. C., who gave two very strong sermons. On October 19, 82 partook of the Holy Communion. On the morning of October 26, Mrs. Werner and daughter with eight children from Nazareth Orphanage had charge of the service and 210 were present. An offering of \$251 was given. In the evening, Rev. E. R. Welch, a member of the M. E. Conference, preached. The Classical apportionment is being paid monthly, and so far \$143.52, or 42%, has been paid. Under the pastor's direction, the Juniors are distributing Forward Movement literature. The pastor recently officiated at

four marriages, three of which took place at the parsonage.

Rev. Clarence Woods was formally installed as pastor of the historic Centenary Church, Winchester, Va., Sunday, October 26. The charge also includes the Church at Stevenson's. Centenary congregation has been in existence since 1740. During its long history it has had many able men among its pastors, notably the late Dr. Williard, President of Heidelberg University, and two men who became editors of the "Reformed Church Messenger," Revs. P. S. Davis and Charles G. Fisher. The old Church, which had been practically demolished by Federal troops during the Civil War, was rebuilt after its close, and the present beautiful edifice was erected under the pastorate of Rev. T. K. Cromer, and dedicated August 19, 1906. Rev. Mr. Woods, who is a graduate of Catawba College and the Lancaster Theological Seminary, has served charges in Thomasville, N. C., and Roanoke, Va., where he resigned to accept a position with the Y. M. C. A. in France. He has had a successful career in the pastorate and has shown particular interest in the Sunday School and young people's work. At the impressive services of installation, Rev. A. M. Gluck presided and read the service. The installation sermon was preached by Rev. Dr. S. L. Flickinger, and the evening sermon was preached by Rev. J. Silor Garrison.

In connection with the interesting centennial services in Center Church, East Earl Township, Lancaster County, Pa., the opening address was delivered on October 18 by Rev. Dr. Charles B. Schneder, of Shamokin, Pa., who spoke on the theme, "The Unchanging Christ." In his ministerial discourse Dr. Schneder complimented Center Church on its faith and devotion and made a plea for the up-keeping of the country Church. Rev. Dr. J. V. George followed with greetings from the Allegheny Charge. On Saturday evening an inspiring song service was held and a forcible sermon delivered by Ralph S. Weiler, a member of the congregation who is a student at the Lancaster Theological Seminary. On Sunday morning the centennial sermon was preached by Rev. Dr. Paul S. Leinbach, editor of the "Reformed Church Messenger," and Rev. Dr. Abner S. DeChant, of Hanover, a son-in-law of Rev. Lucian J. Mayer, a former pastor of the congregation, delivered an address on the theme "One Hundred Years Ago." The Denver Church choir, under the able direction of Mrs. W. D. Marburger, wife of the pastor, delighted all with their excellent music. Isaac Guldin, of Reading, a grand-nephew of the second pastor of Center Church, Rev. John C. Guldin, rendered a musical program at the opening of the afternoon services. Rev. Dr. DeChant preached an able sermon on the subject, "Seek ye first the Kingdom of God." He was followed by Rev. Dr. Martin W. Schweitzer and Rev. Mark A. Wickert, the sons of two former pastors of Center Church, Revs. Stephen Schweitzer and J. A. Wickert, deceased. The final address was by Rev. Dr. Leinbach. The Church was crowded, former members and friends being present from all sections of Lancaster and adjacent counties. The final service in the evening was conducted by the three young men from this charge who are students at the Lancaster Theological Seminary, E. B. Messner, of Bowersville, and R. S. Weiler and A. D. Eshleman, of Terre Hill, the latter being only recently returned from service in the A. E. F. in France. The pastor, Dr. W. D. Marburger, and his people have, as a result of this anniversary celebration, received an inspiration which will be fruitful of results in the future.

NOTICE

The Editor greatly regrets that our Home and Young Folks Department was crowded out this week by reason of lack of space. But the articles in this number are almost all about the young people—and we hope to make up for this omission by an enlarged and improved department for the family circle. We will soon start a splendid serial story, and are planning to make the "Messenger" increasingly helpful to you all.

Are you interested in children? If so, read the fine articles in this issue of the "Messenger."

Rev. Cyrus J. Musser, D. D., editor emeritus of the "Messenger," filled the pulpit of Grace Church, Philadelphia, Rev. U. C. Gutelius, pastor, last Sunday.

The Reading Classis W. M. S. will hold its semi-annual meeting in Calvary Church, Reading, Thursday, November 15, at 2 P. M. Miss Ammerman will speak in the evening.

The children of the late Mrs. Amelia R. Shuman presented \$1,000 on October 26 to Christ Church, Bath, Pa., Rev. W. U. Helfrich, pastor, to be used for parish purposes.

Rev. C. W. Walck, of St. Paul's Church, Westminster, Md., was called to Greencastle, Pa., on October 25, on account of the death of his sister at the parental home.

The members of the Men's Class of First Church, Cedar Rapids, Iowa, met in the home of the pastor, Rev. F. S. Bromer, and organized under the name of the "First Reformed Fellowship Club."

Rev. Dr. L. K. Evans, pastor emeritus, occupied the pulpit of Trinity Church, Pottstown, Pa., last Sunday, in the absence of the pastor, Rev. J. Hamilton Smith, who spoke at the Rally Day service in his old home Church in Baltimore.

Rev. C. E. Bartholomew celebrated last Sunday the 10th anniversary of his successful pastorate in St. Paul's Church, Pottstown, Pa. He also officiated at Hill Church, and at both places reviewed these important years of his ministry. Next Sunday will be Rally Day at St. Paul's.

The W. M. S. of Philadelphia Classis will meet in the Church of the Ascension, Norristown, Pa., Rev. H. W. Bright, pastor, next Tuesday, November 11, at 10 A. M. All societies please send delegates. Miss Helen B. Ammerman, of China, will be the speaker.

November 2 Rev. H. N. Smith, Marion, Pa., preached his first annual sermon based on Mark 14: 8, 9. Statistics are as follows: Sermons, 103; addresses, 2; funerals, 7; baptisms, 18; weddings, 3; members received, 18; visits, 352; miles traveled, 1,880.

Rally Day was observed October 26 in the Sunday School of Shiloh Church, Danville, Pa., Rev. J. N. Bauman, pastor. The attendance and offering were large and the fine program included an excellent sermon by the pastor. The enrollment of the school is 316. The Rally Day offering was \$385.54. Mr. D. N. Dieffenbacher is superintendent.

An Interdenominational Children's Missionary Rally will be held Saturday, November 8, at 2.30 P. M. in St. Paul's Reformed Episcopal Church, Broad and Vemango streets, Philadelphia, Pa. Boys and girls from the Reformed Churches should be well represented. A most interesting program includes an address for children by Mr. Meek, of India.

Rev. G. A. Stauffer and wife, of Willow Street, Pa., spent a part of their vacation

in the Rebersburg Charge, where he successfully labored for nearly six years. He preached in three of the Churches and was greeted by large congregations. This charge is without a pastor and is anxious to secure the services of one immediately. Communicate with S. L. Gephart, Secretary of the Joint Consistory, Rebersburg, Pa.

The Bible School and congregation of the First Church, Easton, Pa., will observe Armistice Sunday with special services. In the school a fine program has been arranged. In the evening a beautiful memorial tablet, in honor of the men and women of the congregation who gave themselves in service during the World War, will be unveiled and dedicated. It comes through the thoughtfulness and generosity of Mr. Charles K. Weaver. The speaker will be Major F. M. Godley.

Rev. L. V. Hetrick, the former pastor of Salem Church, Doylestown, Pa., who has been serving most acceptably as a Chaplain in the United States Army, with the rank of captain, has secured his discharge from the national service and is now residing with his family at Quakertown, Pa. He will be open for supply work in any congregation which may desire his service, and no doubt, in the near future, some Church will call this excellent brother to resume the work of the pastorate.

Tabor Church, Philadelphia, Rev. Dr. Henry S. Gehman, pastor, dedicated its pipe organ last Sunday morning. The instrument was formerly used in Grace Church, Philadelphia, and was presented by the latter congregation on the condition that Tabor congregation make necessary repairs and defray cost of installation. In the morning 100 were present, in the evening 50. Practically all the money required for the installation of the organ was gathered during the day. Dr. Gehman spoke on "Music in Ancient and Modern Church Worship."

Immanuel Church, Baltimore, Md., Rev. J. S. Kosower, pastor, tendered a reception October 1 to the 33 young men of the congregation who have been in the national service. The committee in charge, Frederick Burgraff, Frank Hornig, Karl D. Strott, Mrs. Weller, Sr., Mrs. Baling, Mrs. Bowers, and Mrs. Knierem, not only had a splendid evening's entertainment arranged, but also an inviting luncheon. An orchestra furnished music for the occasion, while Miss Margaretta Kalb, a member of the choir, sang a solo. The reception was given in the Sunday School room, which was tastefully decorated with flags, flowers and bunting. The pastor offered prayer. An address was made by Sheriff McNully, of Baltimore, after which he sang "The Star-Spangled Banner." Addresses were also made by Messrs. George Rudolphi and Wm. Zies. Elder Rudolphi spoke in behalf of the consistory, welcoming the boys home. Mr. Zies spoke in behalf of the congregation. It was a well-planned and well-executed affair, which will never be forgotten by about 200 members and friends of Immanuel Church. At the conclusion of the program, the pastor, Rev. Mr. Kosower, called the "Roll of Honor," to which 16 young men responded. Although about half of the number mentioned saw service abroad, the congregation is especially thankful that not one of the 33 boys was injured or disabled. All returned home safe and sound. The congregation expects these boys to be just as loyal to their Church and their God as before.

In Evangelical Church, Frederick, Md., Rev. Henri L. G. Kieffer, pastor, the Sunday School held its annual Promotion Day Service in the Church on September 28, when an interesting program was rendered by those about to be promoted from the

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several departments and certificates of promotion presented by the superintendent, Mr. A. LeRoy McCardell. This was the beginning of a two weeks' rally season, including a Sunday School social in the Church parlors and an Every Member Canvass of the congregation by representatives of the school in the effort to interest them in the work of the school, which culminated in Rally Day on October 12. Unfavorable weather prevented a large attendance on this particular Sunday, but the results of the intensive preparations have shown themselves in large attendance each Sunday since. The Holy Communion was administered on October 5, when the pastor was assisted by Rev. I. M. Motter. 341 members of the congregation and many visitors communed. On October 19 the pastor preached on "The Power of Prayer," and asked for enlistments in the Fellowship of Intercession. 65 enrollments have been received. On October 26 the pulpit was filled by Dr. Allen R. Bartholomew, who brought an inspiring message for the "New Day." The pastor and Elder Lewis A. Rice represented the congregation at the sessions of the Potomac Synod at Hanover. The congregation is now preparing to make its offering for the Memorial School Building at the Hoffman Orphanage.

Grace Church, Frederick, Md., John A. Ditzler, minister, held its Fall Rally Day in the Sunday School and observed the Holy Communion at the Church services on October 12. Though the weather was very inclement, more than 300 were present at the Sunday School, and an offering of \$770 was given. About sixty per cent. of the congregation communed. The main feature of this day was the presence of the only former pastor, Rev. E. L. McLean, of Philadelphia, who delivered the address at the rally service and assisted in the Communion. The Sunday School is now using new Song Books (Kingdom Songs), which were given as a memorial to the late Harvey L. Hedges, who gave his service for his country. The congregation has been presented with several memorials: A brass Alms Basin, in memory of Mrs. Ida Taylor, by her husband; two carved offering plates, in memory of Mrs. Mary Smith, by her husband; two similar plates in memory of Mrs. Mattie Smith, by her husband and children; a pair of brass Altar Vases, in memory of Mrs. Ellen T. Ditzler, by the Young Ladies' Guild, of which Mrs. Ditzler was the president; also a metal changeable Announcement Board, in memory of Mrs. Ditzler, by a few of her friends and relatives. Young People's Day was fittingly observed on the evening of the 19th by the Young People's Society and the congregation. An offering was received for the general department of Young People's Work. Special stress is being laid on Intercession and Stewardship from the pulpit. The "Bulletin" is distributed through the Men's Bible Class. The School building at the Hoffman Orphanage will receive the next financial consideration.

Sunday, October 19, was a day of unusual interest to the members of Faith Church, Lancaster. It marked the completion of plans laid in the spring, when a campaign for funds was started. Owing to the good work of the congregation, they went over the top to the amount of \$3,100 and the plan will be continued during the fall and winter. Every member will be visited regularly and many put into groups for definite work along the lines laid down to further the Forward Movement. At 10.45 the service of reconsecration was held, and the attendance was large. Rev. Walter E. Krebs, D. D., assisted the pastor, the Rev. D. G. Glass, in the devotional service. A new bell placed in the tower by Miss Ella Dorwart, in memory of her parents, was consecrated. Another interesting feature was the burning of one of the mortgages by four of the members, and announcement was also made that the remaining mortgage would soon be burned, clearing the Church of all debt. Rev. H. H. Apple, D. D., preached the sermon, in which he urged the congregation to enter earnestly into the Forward Movement of the Church. In the evening at 7.30 as large an attendance was present. Rev. H. T. Denlinger of the U. B. Church assisted in the service. A beautiful tablet in memory of the five young men who paid the supreme sacrifice was unveiled by little Grace Forrest, a daughter of Howard E. Forrest, a veteran of the Great War. Rev. W. Stuart Cramer, Secretary of the National Service Commission, preached the sermon. The choir rendered special music and at the close of the service a silent tribute was paid the heroes and taps sounded. On Sunday, October 26, Holy Communion was celebrated. Three new members were received, one being confirmed at the hospital, and the offerings were \$54 for missions and \$122 for all purposes.

A number of interesting and helpful events have recently taken place in Conyngham Charge, Rev. D. A. Brown, pastor. First came the special services to mark the second anniversary of Mr. Brown's pastorate in this Charge. Sermons were preached by the pastor and Rev. J. E. Klingaman from Clear Spring, Md. Addresses were delivered by Rev. J. W. Albertson, of Jamestown, Pa., and the officials of the different departments of the Church work. These addresses, together with the pastor's report, showed advancement and a healthy condition of the work in the Charge, in things both temporal and spiritual. 65 new members were received during the first two years; the pastor's salary increased \$300; old debts paid, stained glass windows placed in Trinity Church, and other interior improvements made, and provision for the painting of the Church on the outside. Some improvements were also made at St. Paul's. A range and electric lighting system were placed in the parsonage. \$132, the largest amount on record, was paid last year for apportionment. Harvest Home services were the next of interest. The Church was tastefully decorated and the offering was encouraging. Special Old Folks' service in this Church was especially interesting. The Church was decorated with fall flowers and foliage. The three oldest persons present were Mr. John Schaffer, now of Hazelton, aged 88; the father of the pastor, Daniel M. Brown, of Cressona, Pa., aged 86, and Mrs. Koenig, of Conyngham, aged 81. Seventeen above 70 years attended and were presented with white carnations. The oldest person received a book of prayers and readings as a gift from the pastor. At a party in honor of the pastor's birthday, the ladies presented Mrs. Brown with an electric iron. The pastor

received one of the latest electric lights for the study. At the Fall Communion six young people were received by confirmation as members of the Church, this being the second class received in this Church in about seven months. A large percentage of the members communed, and the offerings were unusually large.

A LETTER FROM REV. MR. ELY

Paris, France, Oct. 18, 1919.

From D. J. Ely,

12 Rue d'Aguesseau, Paris Y. M. C. A.

To the "Reformed Church Messenger,"

15th and Race streets, Phila., Penna.

Subject—A Communication.

It is now 14 months since I resigned from the Reformed Church in dear beloved Berwick, Wyoming Classis, for service in the Great War. And as by Thanksgiving I expect to be reunited again to my dear family in the good old U. S. A., I desire, through the "Messenger," to discharge a duty to my many friends to whom I promised to write, and neglected, to write to them through the "Messenger." The letter will be brief, as I expect to relate my experiences in heart-to-heart talks.

Heartaches and spiritual sufferings were my lot many times during the year in France. Often no bed, no meals, no friends, all strangers, cold and dismal weather, expatriated, ignorant of the language so necessary to make known one's wants, creates a condition only to be realized by experience and not by pen.

As you meet soldier at liberty and soldier as prisoner (of the latter I met 80,000 in the American and French prison camps) and listen to their awful recitals of their experiences from the time the Junkers of Germany compelled them to enter the front line trenches until made prisoners, one must keep the fountain of faith and consolation flowing day and night or go spiritually bankrupt.

The day is done, you have perhaps preached five times, listened to the plaintive stories of 25 soldiers and given the consoling word, and find yourself at 10 P. M. 8 kilometers from your chamber. You walk, of course; everything is covered with snow; it is very cold; you hear a moaning sound, follow the sound and find a soldier, helpless. Will you work 3 hours to help him to your room, for he does not know where he is at. Thank God for the labors of "Pussyfoot" Johnson and his kind.

It was with a broken heart I left America. It was with fear and trembling I commenced the supreme practice of religion and morality.

Prayer is the power house furnishing all the essence necessary for religion and morality. When the day is done and one turns away from the complexity and multiplicity of sorrows, heartaches, pains, defeats and victories, and in secret with God in prayer, prays—this is religion. And in prayer one always receives. To go hence on the morrow and bestow what one received is really being a Christian, doing the King's business—and the King's business as conducted among the young men and boys of the whole world, regardless of creed or nationality, is the function and endeavor of the powerful, united (what a consoling word) and world-wide Y. M. C. A.

Of all conditions and experiences—and they were numerous and varied—there was one I desire to tell you. All the sciences and philosophies contain nothing concerning it; medical histories are silent, and I am almost certain that the Good Book does not give a remedy, unless some—and I doubt it very much—Christian Science philosopher has a remedy.

The boys left the States and home for the Atlantic and Europe, and thus comes the irremediable and invincible attack, viz., triple and quadruple in its onslaught come homesickness, seasickness and love-sickness, and, as if this were not enough, in crept silently and mysteriously, the "flu." What can a "Y" man do? Nothing. Pray? It is not a situation for religion alone, but for morality, action, as one victim moaned, "Don't pray; help me; do something for me." He needed both prayer and a helping hand. So, as it is over, I long to return to the good old U. S. A. and family and friends, expecting to embark at Brest around November 1, 1919.

Yours truly,

D. James Ely

PRESENT CONDITIONS IN FRANCE

By Samuel H. Ranck

(Continued from Last Week)

The devastated area of France may roughly be described as an area with an average width of 30 miles and some 400 miles long from the North Sea to the Swiss border. Utter desolation characterizes most of this area—and it includes some of the greatest manufacturing cities that were—cities, homes, factories, even vegetation and land destroyed. Some of the roads are still impassable, as I personally experienced on the Chemin de Dame, and some of the streets in the cities are still closed, because of the debris from battered homes. Soissons and Fismes reminded me of the burned district of Baltimore after the great fire of 1904, except that the stones were not stained with smoke. But let me assure you, ladies and gentlemen, that the devastated area around Chemin de Dame, where people are living in the cellars of their battered homes (if there is so much as a cellar left), and where they are trying to rebuild the houses and restore the poisoned, battle-scarred land that is so dear to them, where I saw women searching in the shell-torn earth for the grave of "papa" of the eight-year-old boy who was with them—these things, moving as they were, did not impress me nearly so much as the villages hundreds of miles from the front where women and girls, old men and boys, are bravely carrying on the work, trying to produce the food that is to feed France and keep out starvation this coming winter. It was the women and girls of France who made it possible for France to hold on with courage, with patience, and with confidence for almost three long and bitter years till America came into the war. And they are doing their part yet. I have seen women in the fields shocking wheat before 5 o'clock in the morning, and I have seen them still at work in the fields in the long twilight of June and July at 10 o'clock at night. I have seen women with flails and long sticks beating out the grain on threshing floors, and women bare footed pulling a threshing engine and threshing machine along the road because there were no horses to do such work.

The wheat crop in parts of Western France this year was short and all the later crops—potatoes, beans, and vegetables—are short, or a failure because of the drought. Early in August most of the potato fields were dead, with only a few potatoes the size of a walnut in each hill. Nearly all fruit trees except in small gardens, are suffering from lack of care and attention since the beginning of the war. It will be several years at least before France can get back to its pre-war production of food. Most of the time I was in France the people had to use bread

tickets—sugar tickets all the time practically. Butter you could rarely get from the French, and then only at the price of 50 centimes (10 cents) for a teaspoonful. Only yesterday I read in the newspapers that France is returning to bread rationing because of the shortage of wheat.

France never produced enough coal for her use. She has always been a large importer of coal from England and Wales. The Germans destroyed her best mines. The coal from England, much of it, was imported through St. Nazaire. They are not getting their usual amount of coal from England this year—they can't get it. The yearly production in England has fallen off nearly 100 tons per miner employed as compared with some time before the war. Coal production all over Europe on account of turmoil and conditions growing out of the war this year will be only about two-thirds of what it was before the war. To maintain the level of coal consumption in 1913 France must import in 1919 twice as much coal as ever before in her history; and she can't get it because it is not to be had; not enough is being mined this year to supply the world's demands.

And then France needs credit—enormous credits, as do all the European countries in this war. Her daily expenditures greatly exceed her revenues. Many of her industries are still prostrated and will remain so until peace is established and the new order of things can start in Europe. Everything waits on the establishment of peace—a peace that shall prevent if possible forever such a world horror as was precipitated by Germany in 1914—such a peace as the masses of people in France hope for and pray for. The long delay in establishing peace has greatly extended the social disintegration that is going on in France as well as in the rest of Europe. The indemnities from Germany are vital for re-establishing and stabilizing her credit and for getting her industries going and setting all her people to work. For only as France is working and producing can she pay the enormous expenses of her government and re-establish the depreciated value of her money in the exchanges of the world. The value of the franc since last winter has depreciated enormously, so that in September the official American army rate of exchange (the commercial rate was still higher) in France was 8 francs 5 centimes for one dollar, when the normal rate before the war was 5 francs for the dollar. Foreign business has a tremendous handicap with such a rate of exchange, and many French business and professional men are terribly discouraged at the outlook, so much so that some of them think anything—the worst anyone can imagine—may happen in the near future. The worst feature of this discouragement is fear—fear of Germany that seems like an obsession, fear of their own people, whose discontent they believe is stirred up by German propaganda; and this fear has a paralyzing effect on the whole country. I sometimes think that all France is suffering from shell shock.

There is, however, plenty of money in France—Bank of France money and Chamber of Commerce money, the latter issued by the Chambers of Commerce in the principal cities of each department, and not accepted at all or only at a large discount outside of the department. Europe is today learning the old, old lesson that people can't keep alive on money. I have talked with men who said they saw in Serbia people with their pockets full of money but dead from starvation. In England in June this year there was 16 times as much money in circulation as in August, 1914, but the food situation there is much more serious now than it was then. In France

the general level of food prices is three times as high as it was before the war. I saw eggs sell at Angiers last winter at 60 centimes each (12 cents) or at the rate of \$1.44 per dozen. I saw bananas sell in Paris last winter at 60 centimes apiece, and in Nantes I paid 85 centimes for a third rate apple—17 cents.

(Concluded Next Week)

A LETTER FROM REV. WARD HARTMAN

800 Miles from Yokohama, Sept. 22, '19.

Dear friends in U. S. A.:—

Though two days off from port, still we are beginning to look forward to landing. It seems as though it is not far any more. We did not touch Honolulu, so will have fourteen days from San Francisco to Yokohama without a stop. We have had some real rough sea on this voyage.

There are some forty missionaries on this steamer bound for the Orient and most of them go to China. Rev. Bucher and family, Miss Shaak and Mr. Smith, together with our family, represent the Reformed Church in the United States.

Our furlough is over and we are again nearing the Orient, anxious to be busy telling the story of the cross to those who know it not.

We want to thank all the friends whom we meet throughout our visits among the Churches for their friendly interest. The very thought that you will be praying for our work sends us forth with greater zeal than ever before.

It will probably be near the last of October before we reach Shenchow. We pray that God may greatly bless and use all of you in His service in the Church at home.

Most sincerely,

Ward Hartman

P. S.—Sept. 25, 1919. Safely in sight of Yokohama.—W. H.

OUR DETROIT CHURCHES

The General Secretary of the Board of Home Missions spent Sunday, October 19, with the two Missions in Detroit, Michigan. In the morning a special Harvest Home and Ingathering Service was held in Grace Mission, of which Rev. C. A. Albright is the pastor. The Church was tastily decorated with the fruits and vegetables of the season, and a splendid congregation worshipped in the beautiful new Church on East Boulevard. The offering, in cash and pledges, for the day, to be applied to the Church Building Fund, amounted to a little over \$1,500. This Mission is housed in a very splendid Church building, with a beautiful and commodious parsonage adjoining. Since the removal of this Mission from Finley avenue to the East Boulevard, and the erection of a new edifice, the congregation has increased by leaps and bounds.

In the evening the general secretary spoke in Trinity Church in the extreme northern section of the city, of which Rev. F. W. Bald is the pastor. Detroit has doubled its population within the last five years and now has almost one million people. Trinity Mission is located in a rapidly growing section of the city just beyond the Ford motor plant, which employs 87,000 people. The Mission is engaged in building a new Church on one of the principal corners in the centre of this new section. The building is well-nigh under roof and will be an ornament as well as useful to the community. The Mission, which was organized in a temporary structure, has long since outgrown this building and is now eagerly looking forward to occupying its new edifice, which is to be finished

early in the new year.

Detroit has another Reformed Church in the eastern section, served by Rev. Carl Heyl. This also is housed in a new, modern, up-to-date building. There are a number of other sections in the city where splendid opportunities present themselves for the establishment of Reformed Churches.

THE LORD IS MY SHEPHERD

I like to think of David as a bird of Paradise with a broken wing resting awhile on this island of time singing songs that will not be tuneless on the eternal shore. He sang:

"The Lord Is My Shepherd, I Shall Not Want." I shall not want. I stood one day between the marble pillars of a great cathedral beyond the sea. The morning sunlight streamed through stained glass windows and rested on the bowed heads of reverent worshippers like hallowed hands of benediction. The great organ swelled and rolled and thundered through the stately aisles and faded into fainter music far away. The great choir—oh! such a choir, sang, "The Lord Is My Shepherd, I Shall Not Want."

Under the thrill of it all I went out into the forest; I would walk in the woods alone, where the silence would say it over again.

Once more I was called to a home in a mountain valley, where lived a happy family—father and mother, boy of six and girl of four. Riding home in the dark of a winter's night through freezing rain, the father took pneumonia and died. And the minister must go to the home, where love and hope lay dead, and speak words of comfort. And with a sob in her voice she said, "You must tell me something that will help me." And I said, "You can say, 'The Lord is my shepherd, I shall not want.'" Say it over." And she spoke the words in a trembling tone that trailed away in tears. I said, "No! No! Not that way. There is a touch of doubt in your tone. You must say it round and full and firm, 'The Lord is my shepherd, I shall not want.' Repeat it when the night is dark. Repeat it in the dawning of the day."

Twenty years went by and the boy and girl are man and woman grown, and the mother is strong and fine. Her hair is white, but not with years, but she will tell you the old song is true. You may say it was hard to comfort that young mother, and scenes like that are the unwritten chapters in a minister's life. But it is far harder to speak words of comfort to aged ministers and widows who have given their lives to helping others, and have never received proper financial support, and in old age must look to the Church that should have helped them sooner. We come to you now and remind you that the Board of Ministerial Relief needs your assistance in caring for our aged ministers. Send your contributions to Rev. J. W. Meminger, Lancaster, Pa.

FORTY-SEVENTH ANNUAL SESSION OF THE SYNOD OF THE POTOMAC

The 47th annual sessions of the Synod of the Potomac were held in the Trinity Reformed Church, Hanover, Pa., the Rev. Marsby J. Roth, D. D., minister, from October 27 to 30, inclusive. This beautiful town, situated five miles from the Mason-Dixon Line, had during the previous month entertained the district ecclesiastical bodies of two other communions, but the warmth of greeting and the way in which kindness was lavished made one feel that the depth of Hanover's hospitality simply could not be sounded. The other Reformed Churches, served by the Rev. Dr. Abner S. DeChant and the Rev. S. P. Mauger,

co-operated with a beautiful unity that must have lightened the task of Trinity's pastor and people. The Harvard plan of entertainment was introduced for the first time, but with many of the homes open to the delegates on full time and with the luncheon at the Hoffman Orphanage on Tuesday afternoon and the splendid banquet served by the united Reformed Men of Hanover on Wednesday evening, all the delegates found themselves well cared for.

The opening session convened at 8 o'clock on Monday evening, with an unusually large attendance present. The altar service was in charge of the Revs. Dr. George S. Sorber, D. D., of York, and John L. Barnhart, of Baltimore. The Church choir sang inspiringly, as it did throughout the sessions of Synod. The sermon for the evening was delivered by the retiring President, the Rev. George Albert Snyder, D. D., of Middletown, Md. Basing his remarks upon Acts 1: 14, he pictured the "gloom of the Lord's disciples after His death and apparent failure. Lifting their hearts and voices to God, in the Upper Room they found the power they needed in those dark days. Modern disciples in the face of today's unfaith and discouragements need to avail themselves of intercessory prayer."

After the sermon the Synodical Communion was administered with impressive ceremony as table after table of ministers and elders partook of the Holy Sacrament.

The Rev. George S. Sorber, D. D., for many years pastor of the Bethany Reformed Church, York, Pa., was elected President of Synod. Elder Andrew R. Brodbeck, former Congressman, was elected Vice-President. The Rev. Frederick A. Rupley, D. D., of York, was the choice as Corresponding Secretary, and the Rev. Milton S. Whitener, of Littlestown, Pa., as Reading Clerk. Greetings from the people and Churches of Hanover were extended to the delegates by the Hon. Andrew R. Brodbeck, and were responded to by the President of Synod.

Tuesday's session was begun with devotional services in charge of the Rev. L. A. Peeler, of Kannapolis, N. C. The hours of business session were fixed as follows: 8.30 A. M. to 5 P. M., with a recess from 12 noon to 2 P. M. The following committee chairmen, with other appointees, had in hand the business to be brought before Synod in proper order: Religious Services, Rev. Dr. Marsby J. Roth; Minutes of General Synod, Rev. Dr. Irwin W. Hendricks; Minutes of Potomac Synod, Rev. Lloyd E. Coblenz; Minutes of Classis, Rev. Edward O. Keen; Overtures, Rev. William H. Causey; Educational Institutions, Rev. James R. Bergey; Missions, Rev. Oswin S. Frantz; Publications and

Sunday Schools, Rev. Milton S. Whitener; Benevolent Institutions, Rev. David E. Master; Nominations, Rev. U. O. H. Kerschner; State of the Church, Rev. Dr. George Albert Snyder; Finance, Rev. Titus A. Alspach; Press, Rev. W. Sherman Kerschner; Advisory Members, Rev. Gustav Teske; Young People's Societies, Rev. Walter W. Rowe.

The morning hours were given over to a hearing of the representatives from the various Boards, educational and benevolent institutions of the Church, among them being: Rev. Charles E. Wehler, Vice-President of Hood College; Rev. A. D. Wolfinger, D. D., President of Catawba College; Rev. A. S. Weber, D. D., Director of the Board of Trustees of Franklin and Marshall College; Rev. Frederick A. Rupley, D. D., Secretary-Treasurer of the Synod's Board of Beneficiary Education; Rev. James M. Mullan, of the Board of Home Missions; Rev. Andrew H. Smith, for the Hoffman Orphanage, and Rev. Walter W. Rowe, for the Nazareth Orphans' Home.

The entire afternoon was given over to a pilgrimage to the Hoffman Orphanage, near Littlestown, whence the delegates were conveyed in 65 autos. The developments at the Home were a revelation to many. The main event of the afternoon was the simultaneous laying of three corner-stones for the Emmanuel's and Zion's Classis Cottages and the Maryland Classis Memorial School House. The fact that the corner-stones did not arrive in time for the ceremony did not detract from the service. The very impressive consecratory act was completed, leaving undone nothing but the lifting and sealing of the stones. The address for the occasion was delivered by Rev. Dr. Abner S. DeChant, President of the Board of Directors of the Orphanage. Very appropriately was the address delivered from what will be the ground floor of Emmanuel's Cottage, erected by the congregation served by Dr. DeChant. The girls' chorus of the Orphanage sang a special selection and also led the ensemble singing. Cafeteria luncheon was then served to all who made the pilgrimage.

The evening service was presided over by President A. D. Wolfinger, of Catawba College. The Rev. J. Philip Harner, of Lovettsville, Va., conducted the devotional service. The speakers and their subjects were: Rev. James I. Good, D. D., "The War Zone of France and Belgium," and Rev. Paul S. Leinbach, D. D., Editor of the "Messenger," on "The Near East." These addresses were veritable word pictures of the desolation and ruin following in the wake of the World War, calculated to call forth the very best efforts of the reclaiming ministry of the Gospel of Jesus Christ.

New Thank Offering objects: \$10,000 for Girls' School, Shenchowfu, China, Miss Messimer, principal; \$20,000 for Community House for San Francisco, Cal., in connection with our work there.

Thank Offering—The Thank Offering Invitation and Envelope may be gotten from Miss Kerschner, Fifteenth and Race streets, Philadelphia. The price is 20 cents per hundred. An envelope goes with each invitation.

The October meeting of the W. M. S. of Zion's Church, Allentown, Pa., was held at the home of Mrs. Daniel Wolf, and was very largely attended and full of interest.

Splendid reports were read by the delegates from Collegeville Conference, Eastern Synod Convention, at Schuylkill Haven, and from the Lehigh Classical Convention held at Allentown, Pa. The meeting was a feast of good things. Mrs. Wolfe, the hostess, served delightful refreshments at the close of the meeting.

Interdenominational literature on Home Missions: Send to Council of Women for Home Missions, 156 Fifth avenue, New York City, for samples of Day of Prayer and Home Mission Week programs; also flyers of the New Book on Mormonism, and ask them for other free literature. Foreign Missions: Send to Miss M. Beavis, West Medford, Mass., for free literature.

Calendar Reminder—Each local secretary of literature please remember to send to Fifteenth and Race streets, Philadelphia, for not less than one-half the number of members in your society. Try to sell one to each member, and also to those who are not members.

A YEAR OF MOMENTOUS HAPPENINGS

(Excerpts from Dr. Schneder's Annual Report)

It is difficult to look back beyond March 2. That date looms so large in the history of North Japan College that the events preceding it seem to shrivel into insignificance. It is hard to remember what did happen before that.

However, one thing that happened was the visit of Rev. Paul M. Kanamori, who stirred the school spiritually as it had not been stirred for a long time. Besides the time given for the training of the theological students, nearly one whole day was given up to the hearing of the evangelist's great appeal. 207 of the students signed decision cards, and of these 91 have already been baptized. The total number baptized during 1918 was just 100. The total number of baptized Christians in the school at the end of 1918 was 222. A very gratifying feature of Mr. Kanamori's meetings in the city was the fact that their record success was largely due to the great activity of the students of North Japan College and Miyagi Girls' School. The last address given in the Middy School Chapel was by Rev. Mr. Buchman, of Hartford Theological Seminary, who also later on the same day spoke at a remarkable voluntary meeting held in the "upper room" of the destroyed building. The speaker held up before the students that crowded that room that noonday hour the great ideals of Moody and Drummond in a way that left a permanent impression on many hearts.

While mentioning the outside workers that helped to influence the religious life of the school, it is only fair to mention also the considerable number of teachers who worked indefatigably during the year to help the students spiritually. At the head of this number stands Professor Kajiwara, whose zeal knows no bounds in giving himself up to working for the spiritual uplift of the boys and young men.

But the great fire of March 2 made a

News of the Woman's Missionary Society

[Send Communications to Mrs. Harvey J. Troxell, 222½ N. 13th St., Allentown, Pa.]

The W. M. S. of General Synod is launching a campaign in the interest of the Forward Movement of Corinth Church, at Hickory, N. C., the object of which is to enlist every woman and girl who are members of the Church in some form of activity along lines outlined on a specially prepared card. The local work of this congregation has been organized for a systematic campaign, and every woman and girl will be given the opportunity and have the privilege of lining up with some form of work. The congregation is grouped and will be worked by teams. The captains of the teams are: Mesdames C. H. Geit-

ner, C. R. Warlick, C. C. Bost, Russell Yount, F. A. Abernethy, J. C. De Rhodes, J. L. Abernethy and Miss Pearl Boyd.

Notices—The W. M. S. of Philadelphia Classis will meet in the Church of the Ascension, Norristown, Pa., Tuesday, November 11, at 10 A. M. All societies please send delegates.

The Institute of the W. M. S. Forward Movement Campaign in Carlisle Classis will be held at Enola, Pa., November 13. Opening session, 10 A. M. Afternoon session, 2 to 4. No evening session. Trolley service every half hour from Harrisburg Public Square.

cruel break in a hopeful work. At the chapel service on the day before the fire I reminded the students of the excellent time for study that was ahead of them between then and the rainy season. No dream of the long and weary shifting in cramped quarters and amid unfavorable conditions that was just ahead.

The teaching staff has been strengthened during the year by the addition of one of our earnest Christian graduates as teacher of Japanese, and also by the calling of a good Christian young man as teacher of commercial subjects. Miss Gerhard returned to the school last October and was heartily welcomed. We also lost several good teachers, but succeeded in getting good ones as their successors. In this we have been fortunate because of the fact that there is great scarcity of teachers at the present time all over the empire. Many have been allured or driven into business careers, in which it is much easier to make a living at this time of exorbitant prices. For those who remain in the profession there is much competition among the different schools, all sorts of inducements being offered to get men. Thus far, with one exception, our teachers have stood loyal to the school in spite of the fact that a number of them have been offered attractive positions elsewhere. The total of the teaching staff now numbers 41.

Concerning the new college plant it is gratifying to report that at least the needed land has been secured. This was accomplished last summer. Also because of the increase in the cost of building material and the necessity of putting up a science building for the Middle School Department, a movement started to raise 15,000 yen in Japan to supplement what had been raised in America, was completely successful. The science building was half completed when the main building was destroyed.

As to the future, it is a matter for great thankfulness to God that there is such widespread sympathy toward the school since it met its great calamity. Many hearts have been drawn nearer to this Christian institution, and if we are faithful no doubt this attitude of sympathy and confidence will abide. Much of the sympathy already has taken or will in the future take practical form in larger or smaller gifts for the re-erection of the buildings. But the greatest task before us now, a task greater even than the raising of money, is the task of planning wisely for the future. This Christian institution of learning has an immeasurably great mission to fulfill. Its responsibility is gradually to dominate the spiritual life of North Japan. But its ability to accomplish this will be vastly helped or hindered by the way in which we plan now. If we plan negatively, hesitatingly, in a way just to be able to get along, we shall do much to handicap and cripple the future of the school; but if on the other hand we rise to the God-given opportunity that is before us in a positive, forward-looking way, we shall do very much at one stroke to enable the institution to fulfill its great mission. However, many difficult and uncertain factors enter into the situation, such as the amount of money that can be raised, some uncertain features in the new educational system, and the future plans and development of the city; and it therefore requires indeed more than human wisdom to plan wisely and effectively.

D. B. Schneder,

President of the Board of Directors.

Sendai, Japan.

THE RECONSTRUCTION SERVICES AT THE FIRST CHURCH, WILKES- BARRE, PA., THE REV. J. RAUCH STEIN, PASTOR

With services on October 19, 1919, at 10 A. M., 2.30 and 7.30 P. M., and Sunday School at 11.15 A. M. the congregation of the First Reformed Church at 500 South Franklin street celebrated the annual feast of ingatherings and the consecration, under the name of the First Reformed Church of the property recently purchased from the trustees of the Grace Lutheran Church. Dr. John Calvin Bowman, President of the Theological Seminary at Lancaster, Pa., was the guest of honor. Under his teaching its pastors, Dr. Wm. D. Happel, Rev. Chalmers Walck, Blanchard A. Black and J. Rauch Stein, were prepared for the Christian ministry. His text at the morning service was, "Know ye not that ye are the temple of God."

At 2.30 P. M. the pastors and laymen from the neighboring congregations of the Protestant Churches brought friendly and fraternal greetings. Elder Charles W. Dana spoke in behalf of the First Presbyterian Church. Revs. L. Domer Ulrich and Lewis Lindenstruth, D. D., in behalf of the Lutheran Churches, and Rev. Albert King Morris in behalf of the Baptist people. Prayer was offered by the Rev. G. W. Hangen, of the United Evangelical Church, and the Scripture lesson read by the Rev. W. I. Miller, of the Evangelical Church. The Rev. D. W. Bickler, President of Wyoming Classis, led the congregation in the opening service and Dr. Bowman spoke appreciatively of the spirit of denominational unity and co-operation now so plainly evident in the forces which are moulding the future of the Church and the Kingdom of her Lord.

In the course of this service the box found in the corner-stone of the original church property on Washington street was opened by a committee of trustees of the First Church and the following articles found in an excellent state of preservation: A record of the organization of the congregation in the handwriting, German script, of the pastor, Rev. John P. Lichtenberg, together with his picture; a German New Testament, and a copy of the Evangelical Hymn Book used by union Reformed and Lutheran congregations at that time; a Luther's smaller catechism; copies of a leaflet announcing the laying of the corner-stone on March 30, 1873, at 3 P. M.; a copy of the Luzerne County "Volks-Freund" and of the "Luterischer Kirchenfreund," of the last week in March, 1873.

At the evening service, "Put on the whole armor of God" was the text of Dr. Bowman's sermon. Troup 27, Boy Scouts, in charge of Scoutmaster James H. Knorr and his assistant, Herbert Weidaw, attended in a body and occupied the centre of the Church next to the chancel. The offering of the evening was received by them acting for the regular deacons. All the offerings of the day were exchanged immediately for gold and the total offering of over \$500 was placed in a glass chalice and was an impressive challenge for the best in offering that man is able to give.

The new church property is now free of all encumbrances and the congregation looks hopefully forward to active and friendly service in the city for building good morals and sincere religious life into the characters of its people.

The Church was appropriately decorated for the occasion with a rich variety of the fruits of the orchard, the field, and the forest by a committee of women from the Calvin Class in the Sunday School. The music of the day was also of a special character. Mrs. Robert J. George, Miss

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Bessie Jones and Miss Myra Dennis were the soloists and were ably supported by the congregational choir. At the close of the evening service, and as a fitting climax to the offerings of the day in substance and service the pastor announced that Miss Katharine Zierdt had decided to offer herself to the Reformed Church for Foreign Mission work in China or Japan. Miss Zierdt was a Red Cross nurse during the period of the war, stationed at Camp Devens, near Boston, Mass. During his stay in Wilkes-Barre, Dr. Bowman was the guest of Mr. and Mrs. A. P. Kiefer, of Park avenue.

THE JENKINS-BERGEY NUPTIALS

Friday, October 17, 12.20 noon, was the hour when the wedding of Helen Elizabeth Bergey, the accomplished daughter of Rev. and Mrs. James Riley Bergey, of Baltimore, and Raymond Rhys Jenkins, of Pittsburgh, the devoted son of Mr. and Mrs. Harry Jenkins, of Tyrone, Pa., was solemnized in the spacious auditorium of the Third Reformed Church, Baltimore. The officiating clergymen were the pastor and father of the bride, the Rev. James Riley Bergey, and the Rev. Ambrose M. Schmidt, D. D., of Bellefonte, Pa., the former pastor of the bridegroom. The Church was beautifully decorated with a profusion of palms and ferns, the color scheme of the wedding being pink and blue. The beautifully gowned bridal party, and the abundance of roses, carnations and chrysanthemums, compacted a scene most brilliant and beautiful. The wedding party consisted of the bride and groom and their parents; the best man, Mr. Carl Beasor, of Harrisburg; the maid of honor, Miss Ruth Beyer, of Royersford, Pa.; the bridesmaids, Miss Kathryn Luckenbach,



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of Tyrone, Pa.; Miss Dorothy Jenkins, of Harrisburg, Pa.; the flower girl, Miss Margaret Damby Franck, of Philadelphia; the ushers, Mr. Leon Walt, of Royersford, Pa., and Mr. William F. Mallonee, of Baltimore; with the Consistory of the Church, Messrs. Routson, Roberts, Lampe, Fowler, Franck, Sier, Gillaspey and Haines, serving as honorary ushers.

The wedding day was the double celebration of the silver wedding anniversary of the Rev. and Mrs. James Riley Bergey and of the wedding of their daughter to Mr. Jenkins. The former Churches served by them, White Deer, Doylestown and Altoona, Pa., sent many felicitations to Rev. and Mrs. Bergey and had representatives at the wedding. Besides these, the wedding guests included the members of the Third Church, the many friends of the bride from Baltimore, the clergy of the Reformed Church of Baltimore and their families, and friends from Reading, Philadelphia, Harrisburg, Bloomsburg, Newport News, Tyrone, Altoona and Doylestown.

The wedding guests gathered at the Church at the hour of 11.40 A. M., when a musical service of several organ numbers was given by Miss Nellie Todd, the organist of Third Church. "The Heart at Thy Sweet Voice," from Saint Saens, was beautifully sung by Miss Dorothy Paca, the preceptress of music of Third Church, succeeding Mrs. Jenkins. The delightful and sweet melody of "To a Wild Rose," by McDowell, prepared every one for the strains of "Lohengrin," to which the bridal party made their entrance toward the altar. The bridal procession was headed by the Rev. Ambrose M. Schmidt, D. D., of Bellefonte, Pa., who assisted in the ceremonies; the ushers with a bridesmaid each by their side marched up the side aisles, while the best man by the side of the maid of honor marched up the centre aisle, followed by the bridegroom's parents and the groom. After that came the sweet ministry of the little flower girl, followed by the bride's parents and by the bride. She was gown'd in white, wearing a flowing veil and train. On coming to the altar the pastor pronounced them man and wife. Rev. Dr. Schmidt read the Scripture address. The responses by the choir, including the chanting of the Lord's Prayer and the Threefold Amen, were particularly impressive. The joyful strains of Mendelssohn's "Wedding March" concluded the service, when the wedding party and friends assembled in the Sunday School room and tendered their congratulations to the bride and groom, as well as to the bride and bridegroom of twenty-five years ago. Among those attending the wedding was the bride's grandmother, Mrs. Rev. S. M. K. Huber, of Philadelphia.

The buffet luncheon served by the Church to all attending the wedding was a most delightful social function, and afforded the opportunity for the exchange of many ennobling felicitations. The bridal party and the immediate families returned to the home of the bride's parents, where later a wedding dinner was served. Mr. and Mrs. Jenkins left the city with the New York train leaving Union Depot 5.35 P. M. Their wedding trip will touch at the following interesting points: New York, Albany, Schenectady, Niagara Falls, Toronto, Detroit, Cleveland, and Pittsburgh, where they will be at home to their many friends, after November 20, at 121 Bertha street.

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent

A Very Busy Afternoon

Tomorrow I am going away to visit my children in Rochester, N. Y. I expect to be gone for three or four days. This will

take me into the first week in November. Therefore, the monthly report to the treasurer must be made out before I leave. This is always a tedious job and requires much time. I had intended to take the whole afternoon for it.

But Madelyn fell off the teeter ladder and hurt her arm. She must be taken to the doctor. And I am to bring some tinware along from the tinsmith, and by all means bring some eggs for our Frick Cottage children, and attend to a few other errands.

I get to town and leave the child with the physician while I attend to other business. A good friend calls me and wants to know whether I will not come and take a donation of books along to the Home. Yes, I will. I get the books and the child.

I call on one tinsmith and he knows nothing about any tinware left with him to be mended. I go to the other place to inquire and he knows nothing about it. I try to telephone home for particulars and after waiting a long while and getting no response I give it up and start on an egg hunt.

Our hens at the Home are on strike, and after calling at four places where hens are kept and not finding any, I conclude that there must be a township-wide strike or a sympathy strike, or whatever the proper term might be. Anyway, there seems to be much cackling everywhere and no eggs anywhere. I finally go home to report my failure and get to other work.

For the last few hours I have been working on the statement for the treasurer, adding long columns of figures and being interrupted again and again when in the midst of these operations. Finally, some time after four, that job is done and the package made up for the mail.

Then I remember that the Bethany letters must be written before I go away, and as the grammar school gives an entertainment tonight, I must do it before supper or omit it altogether this week. Not wishing to do this, I hastily wrote what you are reading now.

Well, there will be plenty of time to rest tomorrow, and for the next few days I am going to take it easy.

PHOEBE DEACONESS' AND OLD FOLKS' HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

The White Christmas

In recent years an ever-increasing number of Sunday Schools have been observing a "White Christmas." There is so much merit and satisfaction in this manner of commemorating the Saviour's birth that wherever it has been successfully tried it is being happily repeated from year to year with most gratifying results. An idea as to the nature of the White Christmas may be gained from a legend which may be briefly stated as follows:

In a certain country lived a king much loved by his people. He was very good and kind to all his subjects, and they were very loyal to him. The time came when they wished to show their love and loyalty to him in a substantial way. Finally, after long and earnest deliberation, they decided to celebrate the king's birthday, every one to give him a white gift, which was to express love and loyalty to him.

When the king was told of these plans, he was very much pleased. He prepared

for the coming celebration. The large room of the palace was decorated in white; soldiers and attendants were dressed in white; the king, dressed in white, sat on a pure white throne.

On the birthday all the people came to the palace, each bringing and presenting a white gift to the king. The rich brought very costly gifts, the poor inexpensive ones. Some brought costly ivory, one brought a pair of pure white horses, some brought flour, rice or similar gifts, and one little girl brought a pure white rose. The king esteemed all the gifts alike, because of the love and loyalty they expressed. Never before was the king so happy as on that day.

The White Christmas is a commemoration of our Saviour's birth by having every member of Sunday School and Church bring a suitable gift, showing love and devotion to the Saviour. This kind of festival is usually a very simple affair. A single fir tree with only white decorations, often only bits of cotton, is very appropriate. Gifts are of three kinds: There are to be given gifts of self, of service, and of substance. Each teacher and class, or each department, in a closely graded school, should definitely plan about four or five weeks before Christmas what gifts they will try to secure and for what particular benevolence; then set the children to work to secure the necessary money or material wanted. If this part of the work is well done, the success of the White Christmas is assured. The festival itself then becomes an exceedingly interesting affair.

At the festival the gifts may be presented with a brief statement by the teacher for the class in a small Sunday School, and by the superintendent of the department for the department in a large school. Each department can then prepare its own music and its own recitations, and be allotted a certain amount of time in the program. The gifts are usually placed around the Christmas tree.

The net results of such a Christmas festival are vastly greater in every way than those of any other. It is eminently fitting that in commemorating the Saviour's birth we should give gifts to Him by giving to His needy children. There is probably nothing else in our Sunday Schools and our Churches that will so tend to develop liberal spirit in young and old alike as the White Christmas.

The Phoebe Home expects to observe a White Christmas this year. Our material gifts will necessarily have to be small, but out of the riches of our inner lives we will be able to find some material gifts which will suitably convey our love and devotion to our Saviour.

We hope to have present at our White Christmas festival a large number of our friends from other Churches. All those Sunday Schools who have had a White Christmas, or those who will give anything to the Home at that time, are invited to bring their gifts. Our festival will be held four or five days after Christmas, so as to enable Sunday Schools to bring such things as were designated in their own festival to that of the Home.

Perhaps you ask how shall I proceed to arrange for a White Christmas service?

1. Write at once to the Publication and Sunday School Board, Fifteenth and Race streets, Philadelphia, Pa., asking them to send you their full line of literature (price, 50 cents) on the White Christmas.

2. Present the plan to teachers and officers at a meeting and determine what work each part of the school is to do. Let each class set a goal as to how much money or material it is to secure.

3. Be sure to provide first in full measure for those you have supported in former years.

4. If you find it possible, remember the Deaconess' Home in some way.

A Birthday Party

An interesting birthday party was held on October 11 at the Old Folks' building. Several days before this event it was whispered that a somewhat unusual birthday anniversary was coming to one of our family of the thirty aged, and that it would be celebrated in a suitable manner. The affair was held in the large dining room.

Miss Houser and those assisting in the work of caring for the old folks made the preliminary preparations. Paper streamers of various colors were placed about the chandeliers and to various parts of the room. A variety of flowers were gathered from the flower beds about the buildings and used in decorating the dining room. It was all planned and carried out so quietly that none of the old folks suspected anything unusual was going on.

The hour for the evening meal having arrived, the bell was rung as usual, the guests came to the dining room, and it was interesting to notice the expressions on the faces of those present. The birthday cake, with its lighted candles, was eloquent, and all understood instantly. The attractiveness of the room brought additional cheer. But those who had planned and made the preliminary preparations seemed to have the lion's share of the joy of the occasion.

It was Mrs. Catherine Jacoby's ninety-eighth birthday. She is the oldest of our guests, though she is apparently in a much better state of health than others who are much younger. She still walks down and upstairs at will day by day; she has hitherto persistently refrained from using the elevator. She reads the daily papers and keeps well in touch with the events of the day. Even such things as the recent long distance aeroplane race are not beyond her sphere of interest, for she was able to give an accurate detailed account of the race to one of her associates.

Of course, we wished her the enjoyment of continued good health and more birthdays, which we hoped to be able to help celebrate.

THE AWAKENING OF THE CHURCH

(Continued from Page 2)

ism as of old. Germany had to be defeated because of its inordinate greed, but the same greed and spirit of injustice is still everywhere manifest and seems again to be approaching a crisis in the world's social and industrial unrest. Herein lies a tremendous task for a regenerated Church to perform. Many of its leaders are keenly sensitive to the charge that is laid upon them and it rests with them to shoulder it. Obviously, the failures of the past make it necessary to blaze new paths if there is to be success in the future. The Church, through a maze of superficialities, has lost its way in the wilderness; may the Forward Movement restore it to the solid foundations that line the highway of Truth.

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Those Preston Twins, by I. L. Forrester.

NEWS OF THE WEEK

GENERAL COMMENT

The Farmer in Council—It has been suggested by a member of the United States Senate that in future conferences between capital and labor the farmers of the country should be represented, and there seems to be a move in the direction of bringing this about. The demand of the labor unions in all lines of industry for higher and higher wages affects the farmers adversely more perhaps than any other class.

If miners and steel workers and other classes of laborers receive higher wages and shorter hours, it affects him in two ways. First, he pays higher prices for his machinery, clothing and everything he has to buy. This he does in common with everybody else; but in another respect high wages and short hours are especially hard on the farmers. If a laborer can make six or more dollars a day in the mine or steel mill, he will refuse to work on a farm at the wages that a farmer can afford to pay.

If the farmers were to pay such wages for such short hours it would mean the doubling or trebling the present high prices of food, and that the public could not endure. This is a phase of the labor situation that must be taken into account. Unless a halt is called on the inordinate boosting of wages, farm products must go up to a much higher price than at present. Let the farmers be represented in the great councils of capital and labor. They are a very important factor in the country's economics. On December 13 a great Union Labor Council is to be held at Washington. The farmers have been requested to be represented. Whether they will comply, and if so what position they may take with reference to labor unions, remains to be seen.

How to Stop Profiteering—In the "Country Gentleman" of October 25 some very practical suggestions are made on the subject of profiteering and how to put a stop to it. From this article we quote the following:

Some city newspapers have attempted to solve the problem by publishing lists of "fair prices." This usually fails, for no proof is given that the prices are fair, and the merchant, having the food which the public requires, has the last word. But the newspapers could bring the greed-bloated prices down. Suppose they found out what the farmers got for certain products and set the figure down in a column beside what the dealers got for the same articles. Suppose they used names and called attention to exorbitant profits where they appeared. How long would it take to bring to time the most hardened glutton for profits?

Suppose a farm bureau—or one courageous farmer—should trace food products to the city, then buy space in city newspapers to show the wide gap between the prices a certain farmer got and a certain merchant got for the same article. Can anyone doubt that this would make the sport of local profiteering less popular?

Or suppose a law were passed requiring that the original sale price of every farm article be plainly marked on it, so that the consumer might compute the middleman's and retailer's profits. With such a law, backed by an aroused public sentiment, how long would fat profits last?

Naturally, we all look to Congress to do something, and we have expected more support than we have had from municipal,

State and Federal officers. What seems to be needed is not so much new methods as stiff backbones. There are plenty of ways of stopping profiteering, but they all require courage.

What to Do With the Anarchists—For a number of years the presence of anarchists, mostly aliens, among us has given the American people considerable annoyance. Many of them do not commit such overt violations of the law as to land them in prison, and yet it is well known that they are dangerous characters. One way of getting rid of them has been to deport them to the country from which they came, but there are serious objections to this practice. When deported to his native land the anarchist usually continues his activities with greater vigor than before, and it has a bad effect upon this country as well as upon other countries. The plan is by no means successful in getting rid of the evil.

A suggestion, however, was made in Congress a week or two ago that is certainly worth looking into. A member of the Senate offered a bill providing for setting apart a lonely island in the Philippines as a place for anarchist exiles. The suggestion appeals to us as really practical and there is little doubt that it would be effective. Other countries might do the same, and, indeed, why should not the various nations use the same island?

Why not deport all known anarchists to such an island and permit no one else to live upon it? Let them set up their own government as they like or live without government, as they prefer. They might have trade relations with the outside world through some vessel chartered for the purpose, but not one of them should be permitted to leave the island, and the island should be so guarded that no mistake would be made on that score.

Anarchists who favor the overthrow of all governments are unfit to live in civilized society; why should they not have an opportunity thus to live without government among themselves or to organize whatever sort of government they may like. We hope the plan will be given a trial.

NEWS ITEMS

Issue of stock to employees as a reward for faithful service is a plan soon to be put in operation by the Standard Oil Company.

The Washburn-Crosby Co., of Minneapolis, Minn., has purchased insurance for its 300 employees. The face value of the policy exceeds \$4,000,000.

Nine persons were killed and 40 injured when a Southern Pacific train near Acton, Cal., was wrecked.

Approximately 1,000,000 American veterans of the World War will be represented at the first national convention of the American Legion to be held in Minneapolis, November 10, 11 and 12, it has been announced at legion headquarters.

"Defeated" has been written on all the amendments to the Treaty of Peace recommended by the Senate Committee on Foreign Relations.

Captain Kerillis, a French "ace," accredited with downing 46 German airplanes, has arrived in this country with two 16-passenger and four 2-passenger machines to be used in the projected airline service between Havana, Key West, Miami, Palm Beach and Jacksonville. The

Educational Column

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service will later extend to New York.

Both houses of Congress paused in their work October 28 to greet the King of the Belgians, his consort and their son. It was the first visit of a king to the Capitol.

The first move of the International Labor Conference, which formally opened at Washington, October 29, was to take steps to obtain the virtual participation of the United States in the conferences, although Congress has decided against the appointment of delegates prior to the ratification of the Peace Treaty.

King Albert, of the Belgians, placed a

wreath, October 26, upon the grave of ex-President Roosevelt. He was accompanied by Lieutenant Colonel Theodore Roosevelt.

The Belgian-American Chamber of Commerce, whose activity was interrupted by the war, has been reorganized. Brand Whitlock, United States Ambassador to Belgium, is honorary president. The present chamber, with 60 American and 200 Belgian members, is a member of the United States Chamber of Commerce. Its services are at the disposal of American firms interested in Belgian affairs.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Second Sunday before Advent. November 16, 1919

WITNESSES OF CHRIST'S GLORY

Luke 9: 28-36

Golden Text—This is My beloved Son, hear ye Him. Mark 9: 7.

Lesson Outline—1. The Glory of Christ. 2. The Girding of Men.

The story of the transfiguration is found in all of the Synoptic Gospels (Matthew 17: 1-8; Luke 9: 28-36; Mark 9: 2-13). Each of the three narratives connects the event immediately with the great confession of Peter. But, beyond that, we have no exact knowledge of the time and place of its occurrence. If the event transpired in the vicinity of Caesarea Philippi, as seems most probable, Mt. Tabor, the traditional site, is excluded. Perhaps it took place on Mt. Hermon, towering snow-capped above Caesarea Philippi.

The sub-title of our lesson is "Mountain-Top Experiences." What is the significance of this mountain-top experience for Christ, for His disciples and for us?

I. The Glory of Christ—About a week after Peter's confession, Jesus went into a mountain, accompanied by Peter, James, and John. And there this little company experienced visions and voices which dazzled and perplexed the disciples.

First they witnessed a wonderful change in the outward appearance of Jesus. While He was praying, His face, and even His garments, became radiant. He was transfigured. Then two heavenly visitors appeared on the scene, Moses and Elijah. Luke tells us that the disciples had difficulty in keeping awake. He also informs us that the subject of the conversation between Jesus and the celestial visitors was His approaching death.

Peter was profoundly impressed with the solemnity of the occasion. With characteristic enthusiasm, he proposed to build tabernacles for Jesus, Moses, and Elijah, that they might prolong their sojourn in the mountain. Then a cloud settled down upon them, and a voice came out of the cloud, saying, "This is My beloved Son, hear ye Him." The disciples fell prostrate, stricken with awe. When Jesus touched them, speaking a reassuring word, they looked around and saw Jesus only. The heavenly voices had ceased, and the visitors had vanished.

The primary significance of this event was for Jesus Himself. He was nearing the end of His earthly ministry, and the gloom of the cross overshadowed His path. After Peter's confession, the Lord had

spoken in clear, solemn words about the necessity of His impending suffering and death. It was a difficult lesson for the disciples to comprehend, but it was also a dark and difficult path for Jesus to tread. He had come to a spiritual crisis in His personal life. And He needed strength from the unseen world to bear His cross and to accomplish His ministry. For that He struggled in Gethsemane. And for that He prayed in this unknown mountain.

And help and strength came to Him in that quiet communion with God in prayer. The Master was reassured that He was fulfilling the law and the prophets. That is the significance of the appearance of Moses and Elijah. The leaders of the degenerate Judaism of His day rejected Him, but the great representatives of Israel's past glory endorsed, as it were, His ministry. A still greater testimony was given Him by the voice from the cloud, saying, "This is My Son, My chosen." That was the divine approval. It had been Jesus' meat and drink to do the will of His Father in heaven. In this spiritual crisis it was His supreme need to have the renewed assurance of His Father's approval. And God drew nigh unto Him and upheld Him with His everlasting arms.

Thus Jesus was transfigured. As the face of Moses shone when he descended from the mount of vision, so was the countenance of Jesus illumined. The outer radiance, that dazzled the disciples, was the reflection of His inward experience. It was a spiritual glow, such as never was on land or sea. And it suffused His face and figure with its splendor. We shine with the same light in proportion as our lives become like His. The face is the dial of the soul. On it the inner life is recorded. It may be gross and stupid with animal excess. Sorrow may cloud it, and grief may darken it. It may burn with wrath or glow with love. The faces of savages change when they become civilized. And so the faces of men reflect their inward transformation by Christ.

The real glory of Christ, then, in this mountain-top experience was inward and spiritual. It was not celestial visitors and heavenly voices that made the event glorious, nor the visible radiance that suffused Christ. All these things are merely the symbols of the real transfiguration of Jesus. And that was an inward experience. It was the assurance of perfect oneness with God in purpose, of filial trust and submission to the Father's will, which were the fruit of His prayer. That glory did not vanish with the voices and visions. It remained with Christ and manifested itself in His sacrificial life and death.

II. The Girding of Men—The transfig-

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uration had its significance for the disciples also. They, too, needed this mountain-top experience. Peter had protested earnestly when the Master predicted His impending death, and the rest shared his spiritual blindness. Jesus sternly rebuked His impulsive friend, and He spoke to the twelve of the cost of real discipleship, of self-denial and suffering. They, too, faced a spiritual crisis in their career. Their faith in Christ, in His message and ministry, needed confirmation. They required some reassuring experience that Jesus was indeed the Son of God and the Savior of men, though the Savior must needs suffer and die, and though His salvation meant service and sacrifice.

This experience came to them on the mountain-top. They heard the testimony of the law and of the prophets. They witnessed the approval of God. Their faith in Christ was transfigured. Not that they fully shared the inner glory of the Master. They were still far from that. But they caught something of the ineffable radiance that filled the spirit of Christ. And it girded them with new devotion. They remained loyal to His person and faithful to His cause at that critical time, when many forsook Him. Their mountain-top experience enabled them to tread with Christ the dark path that led from the mount of transfiguration to Calvary.

Finally, the transfiguration has its significance for us also. We, too, need mountain-top experiences similar to that of the disciples. The transfiguration reveals the true glory of Jesus. His glory is the cross. And the cross signifies the loving toil, the lowly service, the humble sacrifice which the Lord rendered throughout His life, even unto death, that He might bring men to God. To see that glory of Christ, and to share it, is the mountain-top experience of Christians. It girds them with spiritual power. It transfigures their lives with a celestial radiance. It fills them with the glory of Christ. And it makes them the beloved sons of God.

But this mountain-top experience came only to three of the twelve disciples. The rest were not prepared to share it. And even the three were "heavy with sleep," and the radiance of the mountain did not remain with them as they descended into the valley. They understood very imperfectly what they had experienced. To understand the transfiguration perfectly and to possess it permanently, we must go with the Master. Like Him, we must commune with God in prayer. In that personal fellowship with the Father we are girded with power to share, in some measure, the glory of His well-beloved Son.

A LITTLE STORY FOR THE LESSON

(November 16)

By Gertrude Cogan Lyon

"... Went up into a mountain to pray" (Luke 9: 28).

From Moses down to our day it seems to have been the practice of saints to seek an elevated place of solitude for communion with God. It was our Lord's custom to go up into a mountain to pray, even to continue there all night in prayer.

In a recent letter, Miss Mary Gerhard, missionary, writes from Japan: "We had a long walk together up the mountain-side to some beautiful waterfalls, and then a blessed season of prayer together."

She is referring to a young man who was a student in our North Japan College some years ago. She had tried while he was in school to lead him to Christ. Though Dr. Schneider and the other Christian teachers had tried to influence him, he would not yield. However, the Spirit continued to strive with the young man so that he did not reject the truth altogether and lived an upright life. He has

been preparing himself for a career of usefulness as a physician, and when just about to finish his course this past summer, his mother, who was very proud of him, and to whom he was devoted, was called away by death. This made his heart tender and lonely. Miss Gerhard, who has prayed for him during all these years, happened to go for her rest during the heat of August to a village in the mountains, where this young man also was staying. She was happy to renew her interviews with him concerning his soul's salvation, and he in turn was glad for the true sympathy of his former teacher in the sorrow of his mother's death.

Having often told him of Jesus and His power to save, and pleaded with him to give his heart to Jesus, she took him on this walk up the mountain and there made intercession to God for him. She writes that he expressed his feelings in such a way as to give her strong hopes that now at last he is going to yield his will to the divine will.

Let us in our prayers remember this young man who has for ten long years been resisting the call of the Spirit. Let us pray also for dear Miss Gerhard, and ask that God will shed His glory on both their lives through that mountain-side experience.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

November 16th. Co-operation in Christian Service

John 17: 20-23; I Cor. 3: 5-10

There are two counter forces at work in the world today, each striving for the mastery. One of them is the spirit of competition. Forces and factors in the social and industrial world are arrayed against each other. The other is the spirit of co-operation. This, too, is manifesting itself in the industrial and economic world as well as in other organized forms of human society. The one is based upon a selfish purpose. The other is actuated by an unselfish impulse. The Church is coming to see more and more the necessity of co-operation along the lines of Christian service. There was a time when the denominations throughout the country were hating, and, in fact, devouring each other. Each was seeking for the ascendancy. That day, happily, is passing and the era of united effort along Christian lines is at hand. There are a number of reasons why there should be the closest co-operation by all parties interested in Christian service.

First, the bigness of the task demands it. The task of Christianizing the modern civilization and making the spirit of Jesus Christ regnant in all the manifestations of life is a task of such gigantic proportions that not one individual or one denomination, or even one class of people, is equal to the undertaking. The immensity of the enterprise demands full-hearted co-operation. If the Churches of Christ were as wise as some of the men of the world they would not think of tackling a task of this character single-handed and alone. The world is in a plastic and pliable mood today, and a definite impression can be made upon it by the stamp of Jesus Christ if the forces of Christendom will flow together in the performance of the task assigned to them.

Second, the inefficiency of a single unit becomes more and more apparent as we contemplate the bigness of the task. No one denomination or set of individuals can be the embodiment of all truth or the representative of the old life of Christ to the world today. The very fact that we have different denominations is an admission of the limitations of such bodies. Each

one simply emphasizes a certain phase of truth and of service which it believed were not sufficiently stressed by others. Consequently a full-orbed Christianity can be presented to the world only when there is a combination and co-operation of effort. Co-operation is not identical with union. There is a vast difference between union of the Churches and co-operation in the work of the Church. An army may be made up of different divisions, each one going after its own specific duty, and all co-operating in achieving a given victory. The Church of Christ is essentially one, which does not mean that all the denominations must have the same kind of government or the same form of worship, or subscribe to all the details of the same doctrine. But it does mean that the different Churches are to stand together in a common task and each one will find its highest efficiency only in the degree in which it will ally itself with the others who are engaged in the same enterprise.

Third, the wastefulness resulting from useless competition is another reason for co-operation. Think of the waste of religious enthusiasm and of spiritual impulse and power when such effort is directed by one Church against another rather than against a common foe. Business men who have learned the economic value of co-operation will scarcely stand for a wastefulness due to competition in Christian service.

Fourth, the strength of united effort is another reason for co-operative service. There is apparently nothing impossible when the Christian forces of a given community unite in a given task. The Bible says, "One shall chase a thousand," but so great is the power of organization that "two shall put (not two thousand but) ten thousand to flight." There are certain tasks in every community which are common to each and all, and they require common effort on the part of the Christian forces. If all of the Christian people of a community would assert themselves in behalf of justice and righteousness in the community; if they would co-operate in obtaining and maintaining a clean political government; if they would co-operate on great moral and ethical problems affecting the life of the community, there is nothing that they might not accomplish. We are weak and helpless frequently because we do not undertake a task unitedly. What would we say of a citizen, who, when a great crisis in the nation would break out, would shoulder his gun and would go by himself to set matters right? He would be regarded a very foolish man, but if he were to join his force with one hundred million other men and women in this country he would be able to withstand any foe and achieve any victory. The same law applies with reference to all forms and phases of Christian service. We are defeating our best efforts and our highest purposes by failure to co-operate. It is only when we do a common thing unitedly that the best results can be attained.

Co-operation in Christian service, moreover, eliminates petty rivalries and jealousies and animosities among the people. Why should Christian people be hating and devouring each other? It is only because each one sets out to do a certain task along his or her own lines. The moment we begin to cooperate we are lifted upon a higher plane and the things that once divided us will have disappeared and we will come to occupy a higher and more exalted plane from which we may discharge our duties more satisfactorily and with greater joy to ourselves. The new day upon which we have entered emphasizes co-operation. We shall be missing our greatest opportunity today if we fail to co-operate with our fellowmen in Christian service.